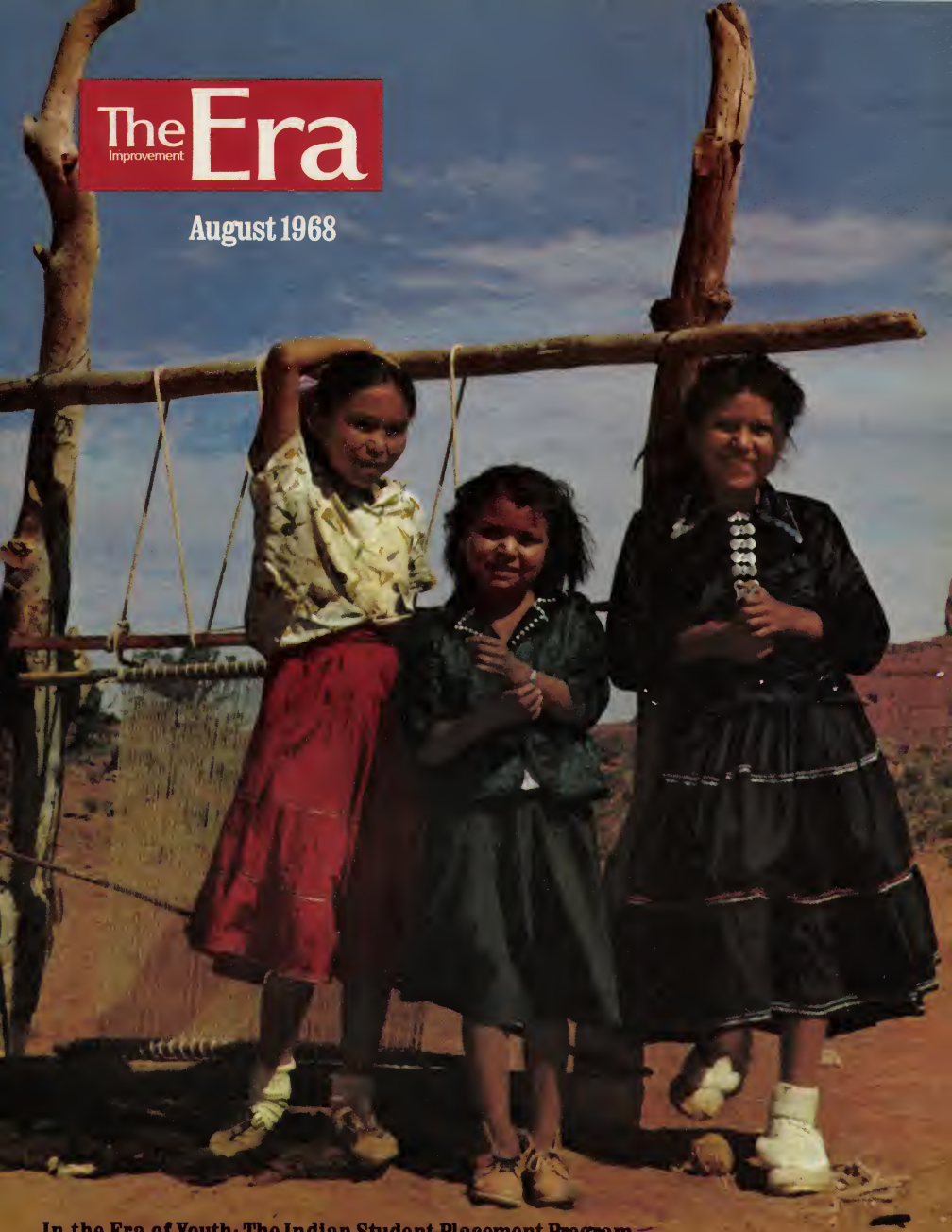
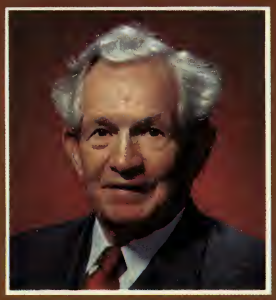
The Improvement Era

August 1968



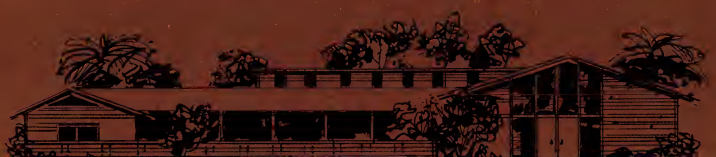
In the Era of Youth: The Indian Student Placement Program



"One of the greatest spheres of influence in the lives of young men and women of college age is the Institute of Religion adjacent to college campuses. I strongly urge that each and every Latter-day Saint youth attending institutions of higher learning other than our Church University and colleges becomes involved in this inspired program."

President David O. McKay

Involve yourself in the Institute program now!



Cover Note

"A choice people in a choice land!" The red sands and blue skies of Monument Valley, Arizona, and the three young Navajo girls in colorful native dress pictured on our August cover point to the fulfillment of these Book of Mormon words, as told in articles in the Era of Youth about today's Indian youth and their achievements.

The cover picture was taken by Don Gabbott of Bountiful, Utah.

Mail for Canadian Missionaries

During the Canadian postal strike, air and first class mail to the Alaskan-Canadian Mission is being addressed to P. O. Box 154, Custer, Washington; Western Canadian Mission, c/o Ralph Sluys, P. O. Box 9000, Great Falls, Montana; and Canadian Mission, P. O. Box 696, Falls Station, Niagara Falls, New York.

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The Improvement Era

The Voice of the Church

August 1968

Volume 71, Number 8

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The Editor's Page

On This Evidence

● "I charge thee therefore before God," Paul wrote to Timothy, "and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom;

"Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine.

"For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears;

"And they shall turn away their ears from the truth, and shall be turned unto fables.

"But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry." (2 Tim. 4:1-5.)

When Paul wrote this, he was a prisoner at Rome. These are among his last recorded words to Timothy, his son in the faith. In that first sentence Paul declares the existence of God, which he supports authoritatively in his writings. He declares the divinity of Jesus Christ, and the reality of his resurrection.

"Preach the word," Paul admonishes Timothy. What "word"? That "Jesus Christ, who hath abolished death, . . . hath brought life and immortality to light through the gospel." (2 Tim. 1:10.)

"Behold the man!" said Pontius Pilate, Roman governor of Judea, as Jesus, mockingly bedecked with a purple robe, his head covered with a crown of thorns, stood before the mob, which cried, "Crucify him, crucify him!" (John 19:5-6.)

As on the occasion of that historic trial, so through the ages men have beheld Christ from different viewpoints. Some who reject him as venomously as did the rabble see in him and in his disciples "investors of a Christian moral system that has undermined and sapped the vigor of the European world." Others with clearer insight, begotten by experience, behold him as the originator of a system that "promotes industry, honesty, truth, purity, and kindness, a system that upholds law, favors liberty; is essential to it, and would unite men in one great brotherhood."

Others behold him as the "one perfect character—the peerless personality of history," but deny his divinity. Millions accept him as the Great Teacher, whose teachings, however, are not applicable to modern social conditions. A few—oh, how few—of the approximately three and one-half billion inhabitants of the globe accept him for what he really is—the Only Begotten of the Father, who "came into the world, even Jesus, to be crucified for the world, and to bear the sins of the world, and to sanctify the world, and to cleanse it from all unrighteousness." (D&C 76:41.)

Prove it as a fact that Christ did appear after death as a glorified, resurrected being and you have the answer to the question of the ages: "If a man die, shall he live again?" Look at the deep significance of the testimony of the Savior's disciples, who were stricken with gloom when he was crucified. That his death was a reality to them is shown in their intense grief, in the statement of Thomas, in the moral perplexity of Peter, and in the evident preparations for a permanent burial of their Master. Notwithstanding Christ's assurance, repeated often during the two and a half years he was with them, that he would return to them after death, the apostles seemed not to have accepted, or not to have comprehended, that statement as a literal fact.

What was it, we ask the world, that suddenly changed these disciples to confident, fearless, heroic preachers of the gospel of Jesus Christ? It was the reality that Christ had risen from the grave, his promises had been kept, his messianic mission had been fulfilled.

On the evidence of these unprejudiced, unexpected, incredulous witnesses, the resurrection has its impregnable foundation. I like to think of one young man among them as an independent thinker. His mother had joined the Christian Church, but he did not pay much attention to it until he was disturbed one night by his mother's voice asking him to rise quickly: "Don't stop to dress; throw a cloak around your body and rush to Gethsemane. Tell Jesus that Judas and soldiers are coming to arrest him." I think that young

By President David O. McKay

man who fled was John Mark, the author of one of the four gospels.

We have no evidence that Mark joined the Church while the Savior was on the earth. But we know that he did join the Church later, and that he labored with Peter. We know that Paul, in his letter to Timothy, said: "Bring Mark with you, for he is profitable to our ministry." (See 2 Tim. 4:11.) We know Mark went on a mission to the northern part of Africa, and that travelers today can walk over ruins of structures built to his memory.

Mark did not himself recount any appearance of the Risen Lord, but he testified that the Lord would meet his disciples. From Mark we hear the glorious proclamation of the first empty tomb in all the world. For the first time in history the words "here lies" were supplanted by the divine message, "He is risen." No one can doubt that Mark was convinced in his soul of the reality of the empty tomb; and, if my inference is right, he knew about the trial, the humiliation to which Jesus was subjected, and the crucifixion. He devoted his life to the proclaiming of the gospel, and if tradition can be relied upon, he sealed his testimony with his blood.

Luke stood by Paul's side at the jail, and not long after that, according to the tradition, Paul was beheaded. Luke was a physician. He spent many years of his life studying about the crucified Savior. He experienced the darkness that spread over the country at the time of the crucifixion. In chapter 24, Luke testifies to the divine message: "Why seek ye the living among the dead?

"He is not here, but is risen. . . ." (Luke 24: 5-6.)

With equal assurance, we can accept his statement and witness in regard to the testimonies of Peter and Paul and other apostles regarding the resurrection. "To whom also he [Christ] shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God." (Acts 1:3.)

Neither Mark nor Luke testifies as to having personally seen the Risen Lord, and, therefore, some urge that their recorded testimonies cannot be taken as firsthand evidence. That they do not so testify and yet were convinced that others did see him shows how incontrovertible was the evidence among the apostles and other disciples that the resurrection was a reality.

Fortunately, we have the personal testimony of a witness to an appearance of Jesus after his death and burial. This personal testimony also corroborates the testimonies not only of Mark and Luke, but also of others. Saul, a Jew of Tarsus who was educated at the feet of the Pharisee Gamaliel, was, before his conversion, a bitter persecutor of all who believed in Jesus of Nazareth. Later the thoroughly converted Saul, now the apostle Paul, proclaimed:

"For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures;

"And that he was buried, and that he rose again the third day according to the scriptures:

"And that he was seen of Cephas, then of the twelve;

"After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep.

"After that, he was seen of James; then of all the apostles.

"And last of all he was seen of me also, as of one born out of due time.

"For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God." (1 Cor. 15:3-9.)

In addition to the ancient apostles, we have the testimony of the Prophet Joseph Smith, who gives in an unequivocal description the following stirring testimony in relation to his first vision:

". . . When the light rested upon me I saw two Personages . . . standing above me in the air. One of them spake unto me, calling me by name, and said, pointing to the other—*This is My Beloved Son. Hear Him!*" (Joseph Smith 2:17.) →

These words were spoken about eighteen hundred years after the resurrection of the Savior.

Thus, The Church of Jesus Christ of Latter-day Saints stands with Peter, Paul, James, and all of the apostles in accepting the resurrection as being not only literally true, but also as the consummation of Christ's divine mission on earth. Other great religious leaders among the nations of the world since history began have taught virtue, temperance, self-control, service, obedience to righteousness and duty; some have taught belief in one supreme ruler and in a hereafter; but only Christ broke the seal of the grave and revealed death as the door to immortality and eternal life.

If Christ lived after death, so shall men, each one taking his place, in the next world, for which he is best fitted. Since love is as eternal as life, the message of the resurrection is the most comforting, the most glorious message ever given to man; for when death takes a loved one from us, we can look with assurance into the open grave and say, "He is not here; he will rise again." (See Matt. 28:6.)

My dear fellow workers, I know as a divine truth that Christ preached to the spirits in prison while his body lay in the tomb. It is true!

". . . the Lord is God, and beside him there is no Savior.

"Great is his wisdom, marvelous are his ways, and the extent of his doings none can find out.

"His purposes fail not, neither are there any who can stay his hand.

"From eternity to eternity he is the same, and his years never fail.

"For thus saith the Lord—I, the Lord, am merciful and gracious unto those who fear me, and delight to honor those who serve me in righteousness and in truth unto the end.

"Great shall be their reward and eternal shall be their glory." (D&C 76:1-6.) ○

An Okinawa Sabbath

By J. William Perry

I was awakened this morning
Here in a remote corner of God's vineyard.
It is the Sabbath.
Raindrops dripping from eaves
Echoed through my room,
And the windows were dull gray.

Suddenly
An intense feeling crept through my being.
"Your radio—turn it on—listen!"

And then—
"Music and the Spoken Word
From the Crossroads of the West."

My ears filled, as
Strains of pipe and voice,
As choir and organ,
Poured forth music
Illuminated by
The Spirit of the Lord.
And the spoken word,
Magnified and enhanced
By more than the Tabernacle dome,
Brought forth a simple message
(Not verbose)
About respect one to another,
And the family—
The very hallmark of His gospel.

Maybe it was heard by more than I,
By other servicemen;
Possibly they too sensed the beauty thereof
And will come to know
That it was given to us
As one gleaming pearl,
A single bead
From a golden string,
The glory and extent of which
Cannot be fully conceived
By finite mortals.
Thus came this message.

Almost 100 percent of nighttime fatal accidents to teenagers in St. Louis in 1967 involved alcohol.

The Era Asks

President N. Eldon Tanner About the Word of Wisdom

With the deluge of new soul- and mind-destroying drugs, and the modern worldwide barrage of propaganda by alcoholic and tobacco interests, few topics are more timely than the Word of Wisdom. President N. Eldon Tanner, second counselor in the First Presidency, has kept abreast of the many findings involving the Word of Wisdom. Formerly a school principal, Minister of Land, Mines, and Forests of the Province of Alberta, Canada, and president of Trans-Canada Pipe Lines Limited, President Tanner has enjoyed a career of far-ranging influence.

Q. How do researchers, educators, and health scientists view the influence of alcohol upon society?

A. Alcohol—in liquors, beers, and all forms—has contributed more evil, sadness, and heartache to the world than will ever be imagined by our finite minds. Even in business, its toll is tremendous. Experts claim that more than five workers out of every 100 are alcoholics, and these include men from the executive suite to the assembly line. They cost industry four billion dollars a year. One official, Lewis F. Presnall, director of the industrial services of the National Council on Alcoholism, says alcoholism among workers is a "huge problem and extremely costly to industry."

But alcoholism does more than hit industry in the pocketbook. It hits every citizen. In 1966 Senator Jacob K. Javits of New York introduced the Alcoholism Control Act in the U. S. Senate, and reported that some 15 percent of all new admissions to public non-federal mental hospitals in 1960 were alcoholics. It is calculated that over five million persons in the United States are alcoholics and that alcohol indirectly upsets another 20 million lives—persons such as family members, employers, and close associates. Two billion dollars each year are spent for the care and rehabilitation of alcoholics. Every citizen pays in increased taxes the cost of alcoholism.

Q. Is alcoholism increasing?

A. Yes, national councils state that alcoholism has increased so rapidly that it now ranks fourth in the United States as a leading health problem. Only mental illness, heart disease, and cancer are more common. In our permissive society, the development of a state of mind conducive to the use of alcohol has been inevitable.

Q. Do parents need to be more vigilant in this matter?

A. Very definitely, and especially Latter-day Saint parents who have the word of the Lord on this subject. Parents need to remember that their children associate with friends who are not aware of the dangers of alcohol, even with youth who themselves may be drinking. Dr. Frederick Hudson, director of an alcoholic clinic in San Francisco, claims that 70

percent of all alcoholics begin drinking as teenagers. These youths see the drinking of alcohol as a natural way of life among their parents and others. According to the 1963 White House Conference on Children and Youth, most youths who drink get their first drink in their own homes from parents who drink regularly.

I would like to refer to a story that I have often mentioned about the father who was called to the scene of a car accident in which his young daughter was killed. The group had been drinking, and the father in his anguish exclaimed: "I'll kill the man who provided this whiskey!" On returning home he found a note in his daughter's own handwriting in his liquor cabinet. It read: "Dad, I hope you don't mind our taking your whiskey tonight."

Since youth will not be able to avoid being exposed to alcohol, we need to encourage them to teach their friends the truth about alcohol. Parents may be interested to know that a special jury in St. Louis, Missouri, found that "almost 100 percent of the nighttime fatal accidents to teenagers in 1967 involved the use of alcohol." In fact, the U. S. Department of Health, Education, and Welfare reported in 1967 that 50 percent of all highway accidents are caused by drinking. In September 1964, the *Medical Tribune* reported that 68 percent of all highway deaths were caused by drinking. We should all be active in the enactment and enforcement of laws to protect the public against drinking drivers.

But alcohol's toll does not end on the highway. The Federal Bureau of Investigation in 1966 reported that almost 50 percent of all those arrested were under the influence of alcohol. The *Quarterly Journal of Studies of Alcohol* reported that alcohol was involved in 64 percent of homicide cases, 70 percent of physical assault crimes, and 50 percent of shootings and other assaults. (Vol. 17.)

It is an established fact that much sex delinquency begins when one is under the influence of alcohol. Also, alcohol is the cause of more broken homes, frustrated and disappointed children, warped personalities, and dulling of minds than any other single cause. No one needs to question the inspiration of the instruction, "wine or strong drink is not good." (See D&C 89:5.)

Q. Has research confirmed the Church's teachings against the use of drinks containing caffeine?

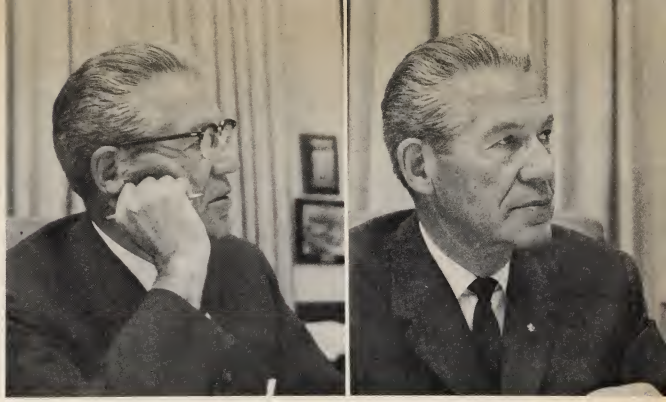
A. Numerous researchers and students are currently probing the influence on humans of many so-called harmless drugs, such as caffeine. According to a German geneticist, Dr. Wolfram Osterag, "coffee, tea, and certain soft drinks may not be as innocuous as they seem. The caffeine in these drinks and in some medicines can cause miscarriages or can be passed on to the unborn baby, causing mutations in its cells."

In experiments conducted with human cells, the physician found that caffeine causes the chromosomes of the cells to break up. Dr. Osterag has said, "The possibility exists that caffeine is one of the most dangerous mutation-causing agents in man, since it is known that caffeine penetrates to the human germinal tissue and through the placental barrier to the human fetus."

Q. Are the discoveries about tobacco that made so many headlines several years ago fully substantiated?

A. Most emphatically. In fact, mounting pressure continues to pile up against the use of tobacco. At first, isolated studies linked cigarette smoking with an increased risk of death from lung cancer. Then in 1962 the British Royal College of Physicians reported that some 500 Britons were dying each week from lung cancer and that 80 percent of these deaths were caused by cigarettes.

Heavy advertising by the tobacco industry has attempted to offset the truth about tobacco.



Besides being connected with lung cancer and pulmonary diseases, tobacco is also associated with deaths from peptic ulcers, stroke, and cancer of the larynx, mouth, pharynx, esophagus, and bladder, as well as other diseases. It is reported that each year tobacco is responsible for 11 million cases of chronic illness in the United States and 77 million days lost from work.

It is little wonder, then, that the Lord has said, "And again, tobacco is not for the body, neither for the belly, and is not good for man. . . ." (D&C 89:8.)

The truth about tobacco is coming more into the public consciousness, but heavy advertising by the tobacco industry has attempted to offset the truth, and even resulted in a 2.9 percent increase in cigarette sales last year.

But if we will continue to teach the facts about tobacco and alcohol, most of our people, we hope, will make the intelligent decision. According to research, teenagers are smarter than many adults in this respect. A U.S. Public Health Service survey reports that teenage smoking has dropped 10 percent in the last ten years throughout the United States, and that 80 percent of the teens who say they smoke also say they plan to quit.

Q. What are your thoughts concerning the drugs, such as LSD, currently in use?

A. Far too many of our own Latter-day Saints have experimented and continue to experiment with LSD and other modern drugs. They take drugs in opposition to known medical and scientific research, and in opposition to sound thinking and moral teachings. Many reports of sad experiences with drugs, in which individuals involved now regret their actions, have come to our attention.

For example, LSD has been identified as a drug that "substitutes instant delirium tremens for the slower escapism of the whiskey bottle." It may cause the emotionally disturbed to go permanently insane. Harvard University has reported: "We now know that long-term subtle psychological damage can result from LSD. Numerous cases have been reported of prolonged psychotic reactions lasting from a few months to two years." The university also reports that the drug probably structurally damages the brain. What sane, intelligent person would want to damage his brain permanently?

Q. How should Latter-day Saints view this tendency of our modern environment to discover and promote the use of these mind- and soul-wasting drugs of alcohol, nicotine, caffeine, and LSD?

A. Despite all that we know about the danger of these drugs and their evil and shocking influence, many youths—some of them Latter-day Saints—each year begin the drinking, smoking, and drug-use experience. Parents, teachers, and youth leaders must make a renewed attempt to reach all of our youth—the religiously active as well as the inactive—concerning this message, and to encourage our youth and adults to be ambassadors in informing their associates of the dangers of these drugs. No good comes from them as they are currently used in contemporary society—only degeneration of physical and mental health. Many films on these topics are available from the American Cancer Society, medical departments, police departments, health agencies, and other governmental agencies.

All Latter-day Saints should read again that blessed revelation in the Doctrine and Covenants concerning our latter-day environment, Section 89:

"Behold, verily, thus saith the Lord unto you: In consequence of evils and designs which do and will exist in the hearts of conspiring men in the last days, I have warned you, and forewarn you, by giving unto you this word of wisdom by revelation—

"And all saints who remember to keep and do these

"We have not seen the end of such new drugs nor their devastating results."

sayings, walking in obedience to the commandments, shall receive health in their navel and marrow to their bones;

"And shall find wisdom and great treasures of knowledge, even hidden treasures;

"And shall run and not be weary, and shall walk and not faint.

"And I, the Lord, give unto them a promise, that the destroying angel shall pass by them, as the children of Israel, and not slay them. Amen." (D&C 89:4, 18-21.)

We have not seen the end of such new drugs nor their devastating results. There will be more. And there will be continual pressure by the forces connected with the tobacco and alcohol industries. Yet, whatever the pressures, whatever our society may offer, Latter-day Saints need not succumb.

Our bodies are the temples of our personal spirits, and they are also the temples of the Spirit of God. Truly, the influence of the Spirit finds difficulty in penetrating a drug-dulled and drug-warped mind. May God bless us to seek after the good things of the earth, the good things of life. May all Latter-day Saints seek inspiration in their callings and encourage people everywhere to experience the full joy of mental, spiritual, and physical health that our Father in heaven has promised to those who follow his teachings. And may we all thank him for and determine to fully keep the Word of Wisdom. Never before has the divinity of its message been more apparent.

WHAT IS IT?
By Heidi Vogt

What is it—
That makes the sweetness of life,
That makes my heart rejoice
And my breath stand still?

Is it the laughter of a child,
Or the sunbeams kissing
The fragrant roses in the morning,
Or is it you, or is it God?

When I look at the rainbow
And see the colors magnificently
Joined together,
My heart speaks clearly:

It's God through whom you are inspired.
It's you, and in your eyes
I hear the children laughing,
And with your smile you give me life
Because you are my love.

The Long Hot Summer of 1912

By Karl E. Young

A remarkable yet often overlooked chapter in Church history deals with the early Latter-day Saint colonies in Mexico. This is the first in a series of fascinating glimpses into the flight of the Mormons from Mexico in 1912. They are selected chapters from a forthcoming book, Ordeal in Mexico, to be published by Deseret Book Company. Today, about 60,000 Latter-day Saints in three stakes and five missions live in Mexico and enjoy the freedoms and opportunities of this important American nation. Karl E. Young, the author, is a former Rhodes scholar at Oxford University in England and has taught English at Brigham Young University since 1930.

BEGINNINGS

● "The Mormons were driven from their homes. . . ." Thus begins the melancholy narrative, well-known to most Latter-day Saints. And most Saints could piece out the story, telling how their pioneer ancestors crossed the plains, goading their tired oxen or bucking handcarts with their own weary limbs. They would also be able to tell, readily and eagerly, why their folks left Nauvoo, toiling across the prairie and the mountains in order to find a place where they could worship God in their own way and raise their families free from the heckling and depredations of intolerant mobs.

No doubt most Mormons could also tell how, with minor variations, the tale repeated itself 40 years later, when devout believers in the divine law of polygamy gave up their homes rather than suffer separation, and pioneered a new life in a new country, Mexico, where they could live their religion and prepare for eternal glory according to the pattern laid down by the Prophet Joseph. These zealous souls were forced across the border by the pressure of the United States marshals who, with the passage of the Edmunds-Tucker Act of 1887, galvanized their efforts to stamp out the practice of polygamy.

Parts of this material are reprinted by courtesy of *The American West*, in which it first appeared.

But it is doubtful that many Mormons who should happen to hear those bleak words about expulsion from homes repeated again in a third context would know how to complete the story. Some of them might be aware that the third exodus in less than 70 years was from Mexico. They probably would remember having heard such phrases as "the colonies," and "the exodus," and "Juarez Academy," but it is extremely doubtful that they would know that Juarez Academy is not located in Juarez City, across the Rio Grande from El Paso. It is most unlikely that they would be able to find Colonia Juarez very quickly on a map, located as it is in remote western Chihuahua, more than 150 miles southwest of El Paso. It is even more doubtful that they would know that the Mormons founded six colonies in Chihuahua and two in Sonora, and that the year in which all of these colonies were abandoned was 1912, when the revolution that swept Mexico was swirling with special violence on the lonely plains of Chihuahua.

But the ordeal through which the Mormon colonists in Mexico passed during that revolution of 1912 was of so painful a nature as to stir responses in every person, young or old, who looks with sympathy upon the human predicament. True, the colonists did not have to endure such pain and anguish as did the Donner party, stranded in the deep snows on the east side of the towering Sierras and reduced to the degradation of cannibalism for mere wretched survival. But the Chihuahua colonists suffered through the grinding misery of history repeating itself for a third time as Saints were once again forced to abandon their homes and their possessions and flee as did their ancestors from Nauvoo, this time back to a country on which they had already turned their backs as they sought relief from oppression a quarter of a century earlier.

Purpose of this story is to tell of the sufferings

Illustrated by Ted Nagata

With threats and warnings, Caveda and 50 men blustered into town.

and hardships that attended that flight from Mexico. The impact of those harrowing experiences cannot be sensed adequately unless a reader is allowed to see the details and to participate in the events themselves. In order to achieve this effect, the writer has attempted to choose accounts that are most representative of the experiences of the Mexican colonists as a whole. And in order to capture the sense of immediacy, which alone can recreate the sensations of participation, he has focused the narrative lens on individuals and held the microphone close to the lips of the most articulate.

Nevertheless, before we isolate the individual, we must see him in his group. We shall therefore take a rapid survey of the events in the background of all Mormon colonists in Mexico. In order to understand the pains of relinquishment, we have to know what it was that the colonists were obliged to abandon.

It should be recognized first of all that the move to Mexico was not merely a private and personal affair. The Church authorities advised polygamists to go to this new country and actively supported their emigration. High officials were sent from Church headquarters in Salt Lake City to precede the colonists into Mexico and look for areas where colonies might be established. These men were instructed to help the emigrants to organize colonization companies in order to purchase tracts of land and lay out townsites. The whole endeavor had the blessing of the Church.

After months of frustrating efforts to find land with clear titles that could be purchased, the agents for the colonists finally bought 50,000 acres on the Piedras Verdes River and 60,000 acres in Diaz and Corrales. Then the immigrants, who had been making shift in tents and wagonboxes, moved onto the land. It had taken almost a full year to locate the sites for their settlements. But now they eagerly set to work. At Colonia Juarez, for example, they constructed dugouts along the river bank for temporary shelters, laid out a townsite, set up poles with woven willows and chinked mud for a meetinghouse and school building, and dug a canal for irrigation water for their land.

Their pleasure in accomplishment suffered a severe blow when they discovered that a mistake had occurred in the survey of their boundary line and that all of their improvements had been made on the property of the San Diego ranch. With heavy hearts they moved from the smooth, flat land they had been occupying, with its deep soil, so easy to till and irrigate, up to the mouth of the canyon, where the land sloped off over uneven, gravelly benches down to the river. This stream ran through the middle of the purchase, presenting a formidable barrier to the establishment of a unified and well-planned townsite. Once again the settlers laid out a town and fields and dug another canal around a rocky hillside to lead water to their unpromising acres. Even the repeated shocks of an earthquake, which tumbled their new-laid chimneys, failed to daunt them. And when they realized that the heaving of the earth had opened up seams along the riverbed and increased the flow of water, these devout souls were sure that the Lord would take care of them. The later discovery that their rough and rocky bench lands were ideally suited to the raising of apples such as were unmatched by any others grown in all of Mexico only convinced them more profoundly that they were indeed the children of God.

Their town was named Colonia Juarez, after the great Mexican libertarian; and as other colonies were established, they were given names honoring other Mexicans, such as Diaz, Dublan, and Garcia. Within a few years six colonies were flourishing in the state of Chihuahua, three down on the plateau—Colonia Juarez, Colonia Dublan, and Colonia Diaz, and three in the Sierra Tarahumare Mountains—Pacheco, Garcia, and Chuichupa. Two colonies also sprang up in the state of Sonora: Colonia Oaxaca and Colonia Morelos. Other smaller settlements were established here and there, but these were hardly large enough to be recognized as towns.

In order to understand more clearly the action in the detailed accounts that follow, the reader should be informed of the location of the colonies with relation to each other and to the United States border. He might, therefore, look upon the Chihuahua colonies as lying like beads loosely strung on a thread that had been flung carelessly from the New Mexican border town of Columbus down south to the Sierra Tarahumare Mountains. Colonia Diaz would be the first bead on the strand, lying near the Mexican pueblo of La Ascension, some fifty or sixty miles south of the border. The second bead would be Colonia Dublan, a good sixty miles further south and two or three miles north of the railroad station Nuevo Casas Grandes. Dublan was and still is the only Mormon town on the railroad. The thread would then twist southwesterly, through the old Mexican town of Casas

Grandes about four miles away from the new town, and then on for 13 miles to Colonia Juarez, the central gem on the strand, which lay adorning the slender stream of the Piedras Verdes River. Thirty-five miles farther south and west, in the mountain valleys, one would find the other beads, first Colonia Pacheco, then eight miles farther on, Colonia Garcia, and finally, Chuichupa, 25 miles beyond. One settlement, however, could not be considered a bead on the strand. This was Pearson, a lumber town, which had been established by an English financier. It straddled the railroad at the foot of the mountains about eight or ten miles south of Colonia Juarez.

All of these Chihuahua towns lay on the east side of the Continental Divide, though the mountain settlements were not distant from the western slopes of the Sierra Tarahumares and the state of Sonora. The two Sonora colonies, Morelos and Oaxaca, would represent loose beads. They were balanced precariously on the banks of the treacherous Bavispe River, many arduous miles of travel over the Continental Divide from the other Mexican colonies and also far away from the Arizona towns across the border, Douglas and Bisbee.

The Mormon settlements stretched deep enough into Mexico to allay most suspicions among natives that here was another group of Yanqui settlers who, like the Texans, would one day be attempting to split off another big chunk of Mexican territory in favor of absorption into the United States. Yet the towns were still close enough to the border to preserve commercial ties with houses in the United States rather than doing all of their business with merchants in the distant cities of Mexico. This physical situation magnified the importance of the Mormon colonies far beyond what their humble populations would normally have commanded, for the most productive towns, especially Colonia Juarez and Colonia Dublan, became the supply centers—willing or unwilling—for various troops of revolutionary and counter-revolutionary soldiers, as well as for numerous knots of bandits.

The growth of the Mormon colonies during the 25 years preceding the Mexican revolution of 1910-20 was, by Mexican standards, phenomenal. Not only did the Saints manufacture many items in general demand by their own people, such as shoes, harnesses, saddles, and various kinds of furniture, but they also ground much more than enough flour for themselves and cut vast quantities of good lumber for export to El Paso as well as for use in the mining and building industries of Chihuahua and Sonora. They had erected fine homes, putting on the Chihuahua plateau the old-fashioned Mormon stamp of tall, red brick houses, picket fences, broad lawns, and flower beds. Their businesses and factories were thriving, their sawmills ran full time, and their orchards produced the best apples in the nation. Cattle and horses multiplied on the long grass of their upper valleys. Under the approving eye of President Diaz, they were prospering in almost every way. They had created an economy in this adobe land that was not merely reminiscent of the one they had left behind in Utah or Arizona, but that far exceeded in growth and value anything immediately north of the border, with the exception of El Paso. Such towns in the United States as Douglas and Columbus were mere villages by comparison.

They had created an economy in this adobe land that far exceeded anything immediately north of the border.

But times had not always been so good to the colonists. In 1910 they could sit back in their rocking chairs at night before the red coals of oak wood in the fireplace and reminisce about the hard times of two decades ago. Life was easier now. It was good to have the tough part over. The colonists had adjusted well to their new environment, and life was full of promise. The mutterings of social unrest beyond the horizon were not loud enough to disturb peaceful nightly slumber. Little did they know what awaited them.

EXODUS

The revolution, which had its genesis with Francisco Madero, was slow in getting underway. But by the end of 1910 Mormon colonists in the Chihuahua settlements were beginning to feel the effects of what they had at first regarded as merely an "insurrection." Bridges had been burned on the railway that linked them with El Paso, temporarily isolating them, and J. J. Walser recorded in his journal that the colony of Dublan had to be guarded every night to prevent revolutionist stragglers from committing depredations. The comment carries the implication of a tendency that gradually developed into harsh and bitter realities as winter advanced.

Nelle S. Hatch records how the situation worsened as the revolution began to envelop her home town of Colonia Juarez:

"First there was a restlessness among the natives

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which found vent in a sudden disrespect for law. This attitude was at first felt rather than seen. Submission to law enforcement became tinged with resentment against those who enforced it, a challenge of authority. This grew into overt acts of insolence, open derision and finally into petty thievery. Bands of revolutionists coming into town to request help from businesses able to supply revolutionary needs increased this tendency to licensed robbery. Polite requests for horses, saddles, etc., from the Tanning and Manufacturing Company, sacks of flour and grain from Skousen's Mill, and merchandise from the Colonial Mercantile, turned into firm demands. Owners of these properties were forced to comply and to accept in payment only promises or written agreements that both parties knew could not or would not be kept."

In 1911 Madero made a bold attempt to get the revolution moving by attacking Casas Grandes, which was near Colonia Juarez and next-door to Colonia Dublan. His forces won the battle but were then immediately overthrown by federal reinforcements, who arrived at the crucial moment to rout the rebel army. Notwithstanding the defeat, the rebel cause flared into life in many parts of the country. Madero's courage had strongly appealed to the imagination, and supporters now began to recognize his qualities as a leader and to respond to them. Not long thereafter Casas Grandes fell into rebel hands again.

Meanwhile, at the two nearby Mormon colonies, rebel factions preyed upon the settlements with little regard for the feeble efforts at control exerted by Inez Salazar, who had taken over command at Casas Grandes. A Mormon attempt to capture and bring a thief to punishment in Colonia Juarez resulted in the killing of Juan Sosa. And the incident almost ignited a local war against the hated *gringo*. The seriousness of the situation can be deduced from the fact that a trial in the courtroom was disrupted and four Mormon principals were taken to Nuevo Casas Grandes, where they were rescued at the last moment from an angry mob by Pascual Orozco and Raul Madero. Raul was the future president's brother, and Orozco was for a time the top figure among revolutionary fighting men. No lesser persons could have saved the colonists.

However, as soon as these prominent leaders moved on, local rebel bosses renewed their attempts to punish the four Mormons But first they had to find them, for the Mormons hid out until another, graver crisis obscured their own particular troubles. As Madero went on to Mexico City, Orozco was left behind, and he soon defected to lead a rebellion of his own. His rebellion came into the open in February 1912, and for several weeks his *colorados*, or "Red Flaggers,"

Raul Madero, the future president's brother, helped rescue four Latter-day Saints from an angry mob.

controlled much of Chihuahua. Pancho Villa, however, had remained faithful to Madero. And now the Mormon colonists saw Villista and Red Flagger bands chase each other into the hills as skirmishes brushed their towns. Both factions depended upon the industrious colonists to replenish their spent supplies, and both demanded guns, horses, saddles, and money in a never-ending series of raids and intimidating visits.

Worried and frightened, the colonists kept appealing to Salazar, who had gone over to the cause of the Liberales, as Orozco called his Red Flaggers, to protect them from rebel depredations. But Salazar either did not want to protect them or was not able to. Consequently, the colonists, forced to take some kind of measures to save themselves, smuggled in two or three dozen high-powered rifles and ammunition with which to defend themselves if it came to the worst. Yet their first attempt to bring in weapons illegally not only miscarried but was also publicized. The second, therefore, could hardly be achieved without detection. In any case, Salazar was soon demanding a count of guns, and shortly afterward, when the threat of federal attack was imminent, he ordered the delivery of all of the guns the colonists owned.

Junius Romney, the highest Church official among the Saints in Mexico, refused to order his people to give up their guns, whereupon Salazar declared Romney to be his prisoner until he submitted to the demand. Hot words were exchanged, but when Salazar threatened to send Lino Ponce with a big squad of men to search Mormon homes and seize all guns, Romney, fearing for the safety of his people, temporized. He would request his men to deliver their guns to a central location if Salazar would guarantee safe passage for the women and children from the colonies on the trains out to El Paso. Six cannons in place on flat cars at Colonia Dublan with barrels pointing toward the town and the threat that the Saints would be treated as if they were a federal army, subject to attack in the same way, convinced the Mormon leader that he would have to yield.

Salazar was without doubt badly in need of guns and ammunition. Ever since March 14, 1912, an embargo on the export of arms from the United

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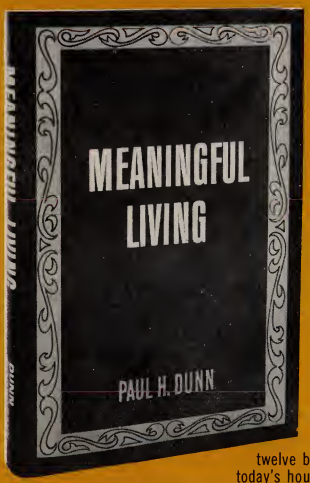

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States to Mexico had been in force. In late May, Huerta had smashed Orozco's troops at the second battle of Telleno, and now, with General José de la Luz Blanco threatening to come in on Casas Grandes from Sonora on the west and General Sanjines bearing down from the south, Salazar feared that he would be caught in a pincers movement from which there would be no escape. In desperation he had to have whatever arms were present in the nearby country, and he would take them by force, if necessary.

President Romney's decision to send out the women and children came so suddenly that no one had time for adequate preparation. Some families from Dublan left town on the same day, July 25, 1912, fleeing precipitously from threatened danger. Yet there were many, especially in Colonia Juarez and the mountain colonies, who felt that an exodus was wrong and that they could continue to live in peace in their homes if they would pursue a course of undeviating neutrality.

Among these was Bishop Bentley, but his behavior was characteristic of devout Mormons everywhere. In response to President Romney's call, he said, "If our stake president's advice is to move women and children to a place of safety, mine will go right along with the others, and I'll instruct my ward members to do the same. No matter what private opinions I may maintain, I know that safety lies in obeying the priesthood, and I am always subject to its direction."

With similar regard for authority, almost all Mormon families hastened to make ready for the move at once. Very little could be taken with them. Consequently, clothes were left hanging in the wardrobes, sheets and bedding remained in the drawers, dishes on the shelves, pictures on the walls, and food in the cellars and pantry bins. Many of the colonists expected to come back within a few days. As soon as the federal troops arrived, the revolution would be quelled, and they could settle down to normal living once again.

It did not turn out that way. At the very outset one family was robbed by bandits as they drove in wagons over to the railroad station ten miles away. Then all of the women and children, as well as the very elderly, were crowded into cars for the ride through the July heat across the desert to El Paso. They were disembarked beneath the sheds of an abandoned lumberyard on the banks of the Rio Grande without funds, without privacy, without husbands and fathers or any plans for the future. Some of them did go back to Mexico after a few weeks, but they fled again as trouble flared up once more. Many of them never saw their Mexican homes again.

The husbands and fathers, who had stayed at home to look after their property, were themselves called out by President Romney within ten days after the women and children had gone. As rebel looting and thievery continued at Dublan, the chances seemed to multiply that some colonists would reach a point beyond which they would stand for no more abuse and would retaliate with arms. Then on August 1 the rebel Captain Caveda blustered into town at the head of 50 men, and with threats he warned the men in Colonia Juarez that he would not stand for the killing of any more of his men. This was, no doubt, a reference to the execution of a soldier who had been shot for robbing colonists as they moved the women and children out a few days before. It mattered little that other rebel officers had ordered the execution. Mormon leaders were blamed as the "finger men."

It looked as if Caveda was spoiling for a fight, a situation that President Romney was most loathe to see develop. Fearing that blood would be shed, he called a meeting in which it was decided to leave Colonia Juarez for a while rather than face the possibility of violence.

Runners were sent to alert the Mormons on both sides of the river and tell them where to meet. But when the appointed time came, through some misunderstanding they failed to get together as they had expected. Some of the men did not even get out of the town, while President Romney and others went as far into the mountains as MacDonald Springs. From this point he sent word calling for all colonists to meet at the "stairs," a well-known point in the mountains. Riders were dispatched to Garcia, Pacheco, and Chuichupa, as well as to Colonia Dublan, with the summons.

President Romney waited for the men from the mountain colonies to arrive, but at last, growing impatient, he called the camp to assemble for a meeting and told them that stake and ward authorities had been discussing the question of abandoning the colonies and going out to the border to join their families or remaining to brave it out in Mexico. He then asked all who wished to express their opinions on the matter to speak up. A few responded briefly, but soon a vote was taken in which an almost unanimous choice was expressed for exodus to the United States.

One of the men present at the meeting, J. H. Martineau, who later wrote a voluminous history of the colonies in Mexico that has not yet been published, observed that the result of the vote surprised almost everybody: "The general attitude of the colonists except some from Dublan, where the depredations had been severe, was in favor of remaining in the hills a few days or even weeks until the arrival of Generals Blanco and Sanjines, but somehow

Illustrated by Olinda Hoehne

we had voted contrary to our intentions."

Now the die was cast, and President Romney sent word to the still-absent members that the main body would move on toward the border unless the men from the mountain colonies came in at once. This decision was shocking to Bishop Bentley and Alonzo Taylor, who had seen the rebel forces pull out of Colonia Juarez even before they left town. With the urgent need for flight gone, these two could not understand abandonment of their homes for the uncertainty of existence across the border, where none of the basic securities of life were visible. No houses, no food, no jobs—nothing beyond the bare necessities that charitable townspeople in El Paso and a concerned federal government would give them as objects of charity.

Yet go out they did. Bishop Bentley was true to his upbringing. When his superior officer in the priesthood uttered a call, he responded loyally. The whole band of approximately 250 men moved like a military unit to the border, keeping scouts before them and a rear guard behind, and organizing themselves into small groups with leaders and men in clearly recognized chains of command. But once they had reached the border and met with Elder Anthony W. Ivins, one of the Council of the Twelve from Salt Lake City, the matter was talked out, and those who had felt that they might have done better to remain in Mexico were given leave without prejudice to return to the colonies and take up life again on their own. By September 1, Joseph C. Bentley and about 35 other men, women, and children were again in Colonia Juarez, harvesting crops, canning fruit, and trying to make up for the time they had lost.

* * *

All this will serve as an overview of the troubles through which the colonists struggled during the summer of 1912. In what follows, however, the camera lens zooms in on a few key figures, whose participation in the events of that summer should give a sharper picture of the nature of the ordeal through which the colonists passed. One of the most robust and articulate characters among the Mormons in Chihuahua was Dave Brown, an almost legendary figure who has survived and lives on in our own effete age. His voice still booms as he recounts the painful nature of the exodus of the women and children from their homes in the land where they had found refuge from the United States marshals.

The flight of the women and children was without doubt the most traumatic experience suffered by the Mormons as a group during the revolution in Mexico. The exodus of the men, approximately one week later, was by comparison an anticlimax, although in many respects it was the more significant move, since it marked for many families the termination of their existence in Mexico. But how the women and children got along is the business of the next installment. ○

(To be continued)

Illustration by Dale Kilbourn

Beginning - a new series on the Three Witnesses

Oliver Cowdery's Non-Mormon Reputation

By Dr. Richard Lloyd Anderson

● Oliver Cowdery played an extraordinary role in the beginning of The Church of Jesus Christ of Latter-day Saints. His title of "second elder" was appropriate, as an examination of incidents in which he was prominent indicates: the translation of the Book of Mormon, restoration of the Aaronic and Melchizedek priesthoods, printing of the Book of Mormon, the conversion of Sidney Rigdon, and the vision of the Christ and the Old Testament prophets in the Kirtland Temple. Since he was announced as the sole companion of Joseph Smith in the foundation experiences, no one else stood in the unique position of being able to expose Joseph Smith at all critical points, if he could be exposed. Because whatever Oliver Cowdery reported about the earliest events of Mormonism is of the greatest significance, it is most important to study the kind of man he was and assess his reliability.

Oliver Cowdery was respected by associates wherever he lived. The pinnacle of his Latter-day Saint career was in Kirtland in 1836, when he was a trusted "assistant president" to Joseph Smith and was involved on many practical fronts of the expanding LDS movement.[1] In that year he reassumed the editorship of the Church newspaper, and his brother-in-law characterized him publicly as "a man of piety, of candor, of truth, of integrity, of feeling for the welfare of the human family, and in short, he is a man of God."[1a] Except for the religious connotations of such an evaluation, there is no reason to think that the non-Mormon community of the Kirtland region felt differently.

After the Mormons left northern Ohio, it was fashionable to portray them as less than respectable, but Cowdery is conspicuous by his absence in such negativism. The most specific recollection of a non-

Mormon is by Samuel Murdock. Toward the end of a distinguished career as attorney in Clayton County, Iowa, he recalled his youth in the Lake County, Ohio, area at the time of the Mormon settlement there. His family arrived in Ohio in 1827, and Murdock evidently participated in the educational program that was sponsored by the Latter-day Saints during the years 1835 through 1837. Journals of many early Mormons mention Sidney Rigdon and on occasion Joseph Smith as teachers. Although no journal yet found mentions Oliver Cowdery as a regular instructor, he was a trustee of the school as a member of the First Presidency of the Church, and it is known that the trustees considered instruction under their "immediate care and inspection."[2] As a young man Samuel Murdock had the following contact with Oliver Cowdery:

"Kirtland is situated in the county in which I was raised from youth to manhood, and at the time Smith and his Mormons settled there I was nearly a man grown, and some of them were my immediate neighbors, with whose children I was often schoolmates, and I often met their prophet, Joseph Smith, although I was not personally acquainted with him. I was, however, intimately acquainted with Mr. Cowdery, one of his scribes, and to whom I was indebted for his special kindness to me, as well as for the many lessons of instruction I received from him as my preceptor in the school room, and a Mormon as he was, shall ever cherish his memory. A more amiable, generous, kindhearted man, I have not met since."[3]

Although Cowdery was prominent in Ohio, the history of Mormonism in Missouri is written with his name largely in footnotes. Personally hurt in his relationship with Joseph Smith, he allied himself with his Whitmer relatives in differences concerning Church administration in Caldwell County, Missouri. He left Far West prior to mob violence and by the end of that year found his way back to Kirtland. In the decade between his excommunication from the Church in 1838 and his return in 1848, his name is absent from Mormon annals.

But no one can make an intelligent appraisal of Cowdery as a person without knowing a good deal about his non-Mormon career. By failing to conform to Church discipline, he forfeited his title of "second elder" and exchanged it for "Oliver Cowdery, Esquire," the traditional designation of an attorney-at-law. Without companionship of his church associates, he nevertheless belonged to the fraternity of fellow attorneys, who admired him as a legal craftsman. During his non-Mormon decade, he was also a politician, journalist, promoter of education, and civic servant. The opinions of his friends of this period show clearly that he was widely respected as a man of more than ordinary stature.

By the time of his excommunication on April 12, 1838, Oliver Cowdery had formulated definite plans for the practice of law. The only question was where. He exchanged much correspondence with his brothers in Kirtland in hopes of settling in the same vicinity, and one letter states his ideal of professional competence:

"I take no satisfaction in thinking of practicing law with a half dozen books. Let us get where people live, with a splendid library, attend strictly to our books and practice, and I have no fear if life and health are spared, but we can do as well as, at least, the middle class."[4]

After experimenting with living in Missouri, he decided to move back to Kirtland, where his brothers Warren and Lyman were beginning their careers in the field of law. This move to Kirtland took place at the end of 1838, and by January 1840 it is clear that Oliver Cowdery was practicing law.[5] The year 1839 was undoubtedly devoted to study for his admission to the bar,[6] but there were other activities. His biography in the family history was compiled with access to information from his widow, Elizabeth Whitmer Cowdery, who lived until 1892, and it says that he "supported himself by teaching school while pursuing his study of the law."[7] If this phrasing is strictly correct, then Cowdery taught during his non-Mormon stay in Kirtland. Perhaps this is why he appears as secretary of one of the organizational meetings of the Western Reserve Teacher's Seminary and Kirtland Institute, which utilized the Kirtland Temple in the period that he was there.[8]

Be that as it may, Cowdery was active in the Democratic Party during his Kirtland stay. In 1839 he was chosen as one of the 13 delegates from Geauga county to the bi-county senatorial convention.[9] The upset victory there for Benjamin Bissell is most interesting,[10] since, as Joseph Smith's attorney at Kirtland, Bissell was well-acquainted with Mormon

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leaders. He is spoken of as Cowdery's patron in introducing him to law, and consequently he was the likely source of Cowdery's recommendation to the Democratic leaders in Tiffin, Ohio, where Cowdery next moved.

The spirited presidential campaign of 1840 necessitated a Democratic paper in Seneca County, Ohio, and both a press and an editor were imported. Cowdery was chosen for that job, obviously on the basis of recommendations of prominent Democrats of his Cleveland-Kirtland region, some 125 miles northeast. A prominent Tiffin politician later said of the founding of that campaign paper: "Oliver Cowdery was to have been editor, but was dropped on the discovery that he was one of the seven founders of Mormonism."[11] If the arithmetic of the six organizers or the 11 witnesses is garbled, the recollection is clear that a Book of Mormon witness was no political asset and could not be tolerated in a local party post. The fact that Oliver Cowdery nevertheless remained in Tiffin for seven years and earned the respect of a biased community says a good deal for his personal capacities and character. Before leaving he was appointed temporary editor of the Democratic weekly and was publicly thanked in its columns for his "ability" as shown in "the management of our paper."[12]

While the above incident illustrates Cowdery's lifelong talent as a writer, it was through his profession as a lawyer and his public activities that he was chiefly known while in Tiffin from 1840 to 1847. The courthouse today holds files of legal pleadings signed "O. Cowdery"; the two local newspapers of the period contain both his lawyer's advertisements and the notices of his cases requiring publication. More significantly, two colleagues of that period are on record with their estimate of the man and his legal talent.

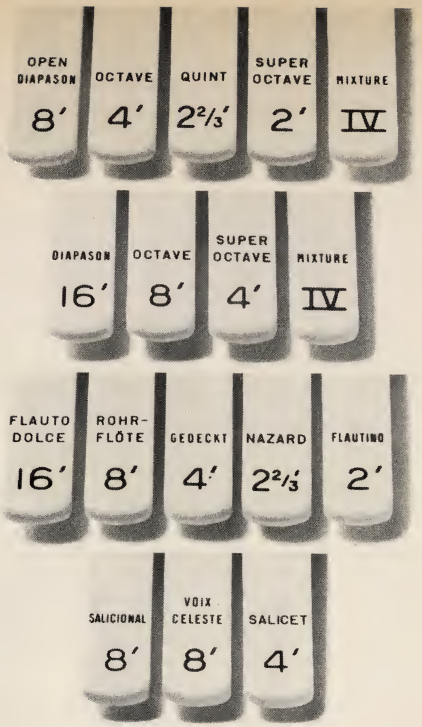
William Lang had the greater personal contact with Cowdery, because he apprenticed in his office for the period of one and a half years. Lang was a self-reliant man of 25 at the beginning of his period of reading law in the Cowdery office, and the senior attorney created a powerful impression upon his student. This relationship with Cowdery terminated in 1842 upon Lang's own entrance to the bar, but he associated with Cowdery for another five years, both as a member of the Seneca County Bar and in the inner circles of the county Democratic organization. Lang's lifetime legal career was supplemented with public service as prosecuting attorney, probate judge, mayor of Tiffin, county treasurer, and two terms in the Ohio senate. He was nominated by his party for major state offices twice. In later life he wrote a *History of Seneca County*, in which he expressed unlimited admiration for the "noble and true manhood" of Oliver Cowdery. He there describes Cowdery personally and professionally:

"Mr. Cowdery was an able lawyer and a great advocate. His manners were easy and gentlemanly; he was polite, dignified, yet courteous. He had an open countenance, high forehead, dark brown eye, Roman nose, clenched lips and prominent lower jaw. He shaved smooth and was neat and cleanly in his person. He was of light stature, about five feet, five inches high, and had a loose, easy walk. With all his kind and friendly disposition, there was a certain degree of sadness that seemed to pervade his whole being. His association with others was marked by the great amount of information his conversation conveyed and the beauty of his musical voice. His addresses to the court and jury were characterized by a high order of oratory, with brilliant and forensic force. He was modest and reserved, never spoke ill of any one, never complained."[13]

The other Tiffin attorney who left written recollections of Cowdery was William Harvey Gibson. It is an adequate introduction to him to note that a statue in his honor stands in front of the courthouse. He won considerable fame as a civil war general, but the statue commemorates his more famous achievement as an orator and nationally known campaign speaker in the late nineteenth century. Although Gibson was involved in a state scandal and resigned his elective office of treasurer of Ohio in 1857, no doubt remains that he won back a creditable reputation as Tiffin's most famous citizen. An active lawyer from 1845 to 1872 and a seasoned businessman afterward, he evaluated Cowdery from the vantage point of a fellow attorney and political opponent. In a letter designed for publication in 1892, Gibson said, "Cowdery was an able lawyer and [an] agreeable, irreproachable gentleman."[14]

Of Cowdery's considerable public service in his Tiffin career, most consistent and significant is his service as a member of the Board of School Examiners of Seneca County. Both William Lang and William H. Gibson's wife remembered his questioning them for certification to teach. Another individual of some ability attended one of these public examinations that Cowdery and two other trustees administered and reported, "I must acknowledge myself not a little instructed, though but a spectator."[15] The court files also reveal that Cowdery was prominent in testing candidates for admission to the bar, so it is clear that he displayed lifelong interest and ability as an educator.

Several remarkable estimates of Cowdery as a person stem from his political activities in two states



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while out of the Church. In Tiffin, Ohio, he was regularly before the public as an active party worker, public speaker, and occasional candidate for civil office. In 1842, 1844, and 1845, he was elected by the party township meeting as delegate to the Democratic county convention. In all these years he was named on the resolutions committee at the county convention because of his characteristic role as an articulate party spokesman. He was regularly sent to political rallies as a persuasive stump speaker. In 1845 he was elected as one of three township trustees, defeating his nearest opponent by a 26 percent vote margin.[16] In his last year of political activity in Tiffin, 1846, Cowdery was promoted for the office of state senator at a tri-county convention by a dozen delegates who were loyal to him through two ballots.[17] At an early point of his stay in Tiffin, Cowdery had written Brigham Young that he labored to produce "a fair reputation and a fair business,"[18] and his solid political career in Seneca County shows the continued truth of that statement.

The year that the Latter-day Saints migrated west, Cowdery moved also, mainly for reasons of health (perhaps tuberculosis). He located at Elkhorn, Wisconsin, where he was attracted by the personal association and established law practice of his brother Lyman. It is characteristic that his first known letter from Wisconsin is from the state capital, where he initiated contact with a chief justice and a key Democratic editor.[19]

His career had three phases in the year spent in Wisconsin prior to his returning to the Church. First of all, he continued his profession as a lawyer. The minutes of the Walworth County commission reveal that he was granted an office in the courthouse October 3, 1847; the two known surviving issues of Elkhorn papers for that period contain his law advertisement: "O. Cowdery, Attorney & Counsellor at Law"; and court records include a number of his cases. Second, for a few months prior to rejoining the Church he was co-editor of the *Walworth County Democrat*.[20] A neighboring party newspaper acknowledged his appointment by observing, "Mr. Cowdery is highly spoken of as an editor."[21]

The third activity, politics, provides the most impressive evidence of what associates thought of Oliver Cowdery while away from the Church. With less than a year of residence in Elkhorn, he was nominated as state assemblyman in the first voting under the state constitution of Wisconsin. This election in the spring of 1848 was characterized by the predictable campaign smears for which Cowdery's Mormon background left him vulnerable.

With no copies of local newspapers of that period still available, the political infighting must be reconstructed from borrowed articles. The Whig paper of Cowdery's district first noted that Democrats had nominated "one of the three witnesses to the discovery of the Golden Plates, or Mormon Bible, by Joe Smith."[22] It next ran liberal extracts from the Book of Mormon, undoubtedly including the testimony of the three witnesses, which were the basis of personal sarcasm against Cowdery not only in the Elkhorn *Western Star*, but elsewhere.[23] Since the campaign was short, the timing of the vicious personal attack on Cowdery resulted in much of his defense reaching print after the election. He was defeated, but by only 40 votes out of about 500 total votes cast, which under the circumstances was both a moral victory and a vindication of the man.

Considering the unpopularity of Mormonism, Cowdery's Democratic associates might have chosen to respond to attacks on him with silence or even a disavowal of their candidate. Yet Horace A. Tenney, then editor of the important *Wisconsin Argus* in Madison and later a man of respectable public service to his state, deplored the defeat of "a man of sterling integrity, sound and vigorous intellect, and every way worthy, honest and capable."[24] Tenney had conversed with Cowdery personally, as well as corresponded with him, so his opinion is a matter of more than casual impression.

The most significant defense of Oliver Cowdery, however, came from John Breslin, his close associate in Tiffin, Ohio. Breslin had assumed the editorial post initially offered to Cowdery and had constantly promoted and defended him in the *Seneca Advertiser*. A brilliant young man in Ohio politics, Breslin was elected in 1848 to the Ohio House of Representatives, where he was chosen speaker. He subsequently was reelected as representative and later elected state treasurer. While in that office he made private investments of state funds (an action somewhat condoned by contemporary practice), but he was ruined politically in 1857 when the money invested was uncollectable.[25] But the personal mistake of Breslin is quite irrelevant to his judgment on Cowdery prior to this scandal, especially since Breslin's open approval of Cowdery points to considerable public opinion in agreement with him. Immediately upon hearing that Cowdery's Mormonism was the basis of personal attacks upon him in Wisconsin, Breslin published an article deploring the "baseness of such a course" of attack; and in another article, entitled "Oliver Cowdery, Esq.," he insisted on the capability and integrity of his friend:

"Mr. C. was a resident among us for a period of seven years, during which time he earned himself an

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enviable distinction at the Bar of this place and of this Judicial circuit, as a sound and able lawyer, and as a citizen none could have been more esteemed. His honesty, integrity, and industry were worthy the imitation of all, whilst his unquestioned legal abilities reflected credit as well upon himself as upon the profession of which he was a member."[26]

Although Cowdery had initially planned to come back to the Church at the April conference of 1848, his Wisconsin nomination obviously altered this decision and postponed the return to late October, when he arrived at Kanesville, Iowa, the "eastern" headquarters of the Church. Migration to Utah that fall was out of the question, so economic reality dictated his wintering with Elizabeth Whitmer Cowdery's relatives some 250 miles southeast, in Richmond, Missouri. Since his chronic lung condition left him too weak to cross the plains and had reduced his finances, he was forced to continue his stay in Richmond for the year 1849. Research has so far failed to find evidence that he practiced law there. As a matter of fact, for a considerable portion of that year he was bedridden, and in early spring of 1850, his weakened physical condition brought his death (March 3, 1850).

The three Mormon periodicals noting Oliver Cowdery's death did so either in brief comment or by way of reference to his early prominence in the Church. Until his brief reunion with former friends on his return to the Church, the Latter-day Saints were basically unaware of his non-Mormon achievements. But he had created a marked impression upon leading men wherever he lived. Though hardly a resident of Richmond, where he died, the circuit court and bar awarded him the normal honor of a practicing attorney in good standing. Adjourning all business in honor of his funeral, it passed a resolution of condolence on behalf of "his afflicted widow and daughter," and expressed regret that "in the death of our friend and brother, Oliver Cowdery, his profession has lost an accomplished member, and the community a reliable and worthy citizen."[27] Perhaps it is strange to those accustomed to modern communication that publicity of his death was not given in Salt Lake City until some four months afterward, when it was printed in the first issue of the *Deseret News*. However, the news did not reach his main non-Mormon home at Tiffin, Ohio, until some eight months after his death. Breslin immediately headlined a story "Death of Oliver Cowdery," in which he expressed sorrow at the passing of "our much esteemed friend and former fellow citizen." More important than the few circumstantial details in this article is the final judgment of Oliver Cowdery by the friends who knew him best while he was out of the Church:

"His numerous acquaintances at this place will receive the tidings of his decease with much regret. He was a man of more than ordinary ability, and during his residence among us had endeared himself to all who knew him in the private and social walks of life."[28]

Such a man publicly insisted that he and the Prophet Joseph Smith on several occasions stood in the presence of divine messengers who brought revelation and authority to establish The Church of Jesus Christ of Latter-day Saints. ○

FOOTNOTES

[1]Although the title "assistant president" is loosely equated with "counselor" in early sources, it is clear that Oliver Cowdery's position as "Second Elder" meant that he "preceded the counselors in the First Presidency in authority. . . ." (Joseph Fielding Smith, *Doctrines of Salvation*, comp. Bruce R. McConkie [Salt Lake City: Bookcraft, 1954], Vol. 1, p. 212.) The main scriptural sources for this conclusion are his early designation as second in authority (D&C 20:3) and the 1841 appointment of Hyrum Smith to the "gifts of the priesthood, that once were put upon him that was my servant Oliver Cowdery" (D&C 124:95), a position distinguished in the latter revelation from that of the counselors in the First Presidency.

[2]*Messenger and Advocate*, Vol. 2 (March 1836), p. 236.

[3]*Messenger and Advocate*, Vol. 1 (February 1835), p. 80. Compare Joseph Smith, *History of the Church of Jesus Christ of Latter-day Saints* (2nd ed.; Salt Lake City, 1948), Vol. 2, pp. 474-75, which describes a public examination in January 1837, of the "Kirtland High School," at which "the trustees of the school" were present.

[4]*Dubuque Times*, April 16, 1893. Only Oliver Cowdery fits the description of one intimate with Joseph Smith and one of his scribes. A convenient reprinting of this article is found in R. Etzenhouser, *From Palmyra, New York, 1830, to Independence, Missouri, 1894* (Independence, Missouri, 1894), pp. 338-41.

[5]Letter of Oliver Cowdery to his brothers Warren and Lyman, Far West, Missouri, June 2, 1838. Still in private hands, the letter was reproduced photographically by Stanley R. Gunn, *Oliver Cowdery* (Bookcraft: Salt Lake City, 1962), pp. 263-66.

[6]The first known case is advertised under the name "L. & O. Cowdery" with the publication date of January 20, 1840, in the *Painesville Republican*. The notice of the case is preserved in the issue of January 28, 1840.

[7]William Lang, who knew Cowdery personally, says that he came to Ohio as a young man "and entered the law office of Judge Bissell, a very distinguished lawyer in Painesville, Lake county, as a student, and was admitted to practice after having read the requisite length of time and passed an examination." (*History of Seneca County* [Springfield, Ohio, 1880], p. 364.) Whether Lang really knew the details of Cowdery's pre-Tiffin period is open to question. There is no evidence that Cowdery resided in Painesville, although he was undoubtedly assisted by Bissell.

[8]Mary Bryant Alverson Mehling, *Cowdrey-Cowdery-Cowdray Genealogy* (1905), p. 173.

[9]*Painesville Telegraph*, November 29, 1838.

[10]*Painesville Republican*, September 26, 1839.

[11]*Ibid.*, October 3, 1839.

[12]"Letter From General W. H. Gibson," *Seneca Advertiser* (Tiffin, Ohio), April 12, 1892.

[13]*Seneca Advertiser*, February 19, 1847.

[14]William Lang, *History of Seneca County* (Springfield, Ohio, 1880). In evaluating Lang's opinion of Cowdery, it must be admitted that he shows a distinct critical ability in appraising the qualities of his fellow attorneys in the Seneca County bar.

[15]"Letter from General W. H. Gibson," *op. cit.*

[16]*Seneca Advertiser*, October 14, 1842.

[17]*Ibid.*, April 11, 1843.

[18]*Ibid.*, August 7, 1846.

[19]Letter of Oliver Cowdery to Brigham Young and Willard Richards, Tiffin, Ohio, December 25, 1843, copied in *Journal History* of that date, and cited by Gunn, *Oliver Cowdery*, p. 179.

[20]"Letter from Wisconsin," May 18, 1847, *Seneca Advertiser*, June 18, 1847.

[21]Issues of January 19, 1848, and August 4, 1848, contain his law advertisements. The masthead of the latter issue also lists him as co-editor.

[22]*Racine Advocate*, July 26, 1848.

[23]*Milwaukee Sentinel*, April 13, 1848.

[24]*Ibid.*, April 29, 1848.

[25]*Wisconsin Argus*, May 16, 1848.

[26]William H. Gibson, his brother-in-law and successor in the same office, was also discredited in this incident because he had bought time for Breslin to repay by not revealing the deficit at the beginning of his own term.

[27]*Seneca Advertiser*, May 5, 1848. This article was copied verbatim as an endorsement in the *Walworth County Democrat* and then republished (May 30, 1848) by Horace A. Tenney in the *Wisconsin Argus* at Madison several weeks after Cowdery's defeat.

[28]Circuit Court Record, Ray County, Missouri, Book C, p. 190 (entry March 5, 1850).

[29]*Seneca Advertiser*, November 1, 1850.

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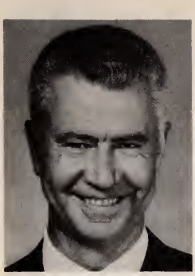


Track Coaches Officer

Clarence F. Robison, track coach at Brigham Young University and a Regional Representative of the Council of the Twelve, has been elected president of the United States Track Coaches Association. This year he served as acting president during the National Collegiate Athletic Association track and field championships at Berkeley, California. In national competition Brother Robison's teams have placed second, third, and fourth (twice) in the past four years.

Assistant Administrator

Dr. Frank D. Day, formerly Atlantic Coast district coordinator of seminaries and institutes of religion, has been appointed assistant administrator of seminaries and institutes. Brother Day, who has served also as seminary principal and institute director, will assist in the week-day religious education of over 150,000 youth of the Church, under the direction of William E. Berrett, administrator.

The LDS Scene

LDSSA Director

Elder Marion D. Hanks, Assistant to the Council of the Twelve and editor of the Era of Youth, has been appointed managing director of the Latter-day Saint Student Association. The association is an organization of the Church designed to relate all phases of Church activity to college students, and assists in the implementation of priesthood and auxiliary objectives.

Governor Reagan Receives Era

A subscription to The Improvement Era has been presented to California governor Ronald Reagan by Elders Charles E. Cripps and Kenyon Hyatt of the Western States Mission. They made the presentation in Albuquerque, New Mexico, where Governor Reagan was on a speaking assignment.

CPA Vice President

J. Will Lewis of the Winder Ward in Salt Lake City has been installed as vice president of the National Association of Accountants at an international conference held in New Orleans. The 64,000-member association is the largest accounting organization in the world. Brother Lewis has served three years on the association's national board of directors.

Annual MIA Conference

Thousands of Mutual Improvement Association officers and teachers from all parts of the Church attended the general sessions and department workshops of the 69th annual MIA June Conference. Many of the General Authorities participated. Activities included the traditional reception line, a new parent-youth production, and the annual pre-conference camp day program in East Millcreek Canyon.

BYU Ambassadors Abroad

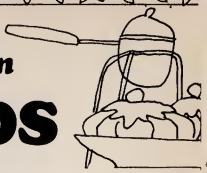
Brigham Young University and the Church were represented throughout the world during the summer months by seven talented groups of Brigham Young University students. An 18-man track team and a six-man tennis team toured Europe in July. The track team, coached by Clarence Robison, faced competition in England, Ireland, Germany, Sweden, Finland, and Switzerland. The tennis team faced teams in England, Holland, Italy, France, Monaco, and Portugal. The a capella choir toured Europe throughout June and July. A dramatic arts production, "Bye Bye Birdie," toured Europe in early spring. In June a variety show, "Y's Five," toured armed service outposts in Canada and along the DEW line. In July and August another variety show, "Startime BYU," has been touring the Orient. The International Folk Dancers toured Europe in June and July for their fourth tour of folk dance festivals and competition.

Nauvoo Temple Excavations

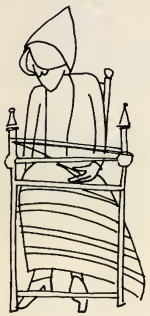
Excavators of Nauvoo Restoration, Inc., a Church-owned corporation for the development of Nauvoo, Illinois, early headquarters of the Church, have discovered part of the stone basement floor of the Nauvoo Temple. The stones were laid on a sand base without mortar, and confirm existing sketchy reports that the Saints in the 1840-46 period at Nauvoo put a basement floor in the temple. Also discovered in the excavations was part of a leg of a stone ox that upheld the baptismal font.

Major Genealogical Record Sources in

THE NETHERLANDS



Continuation of the series on new research papers



There are excellent genealogical sources available for research in The Netherlands. The researcher may choose from a variety of sources, some more valuable than others. As in most European countries, the parish records can be considered the most important and most valuable research source before the civil registers were introduced by law in 1811. After 1811 the researcher should use the civil registers and population registers because they contain more detailed genealogical information. For information prior to 1811, the parish records should be searched, and as a supplement the various sources found in the state archives (rijksarchieven) and city archives in each province.

Following are valuable printed references and guides:

De Rijksarchieven in Nederland (The State Archives in The Netherlands), ('s Gravenhage: Ministerie van Onderwijs, Kunsten en Wetenschappen, 1953), 404 pp., index. A catalog of the state archives giving the titles of their holdings.

Hoe vindt me zijn voorouders in de Nederlandse archieven (How to find Dutch ancestors in the archives), (Amsterdam: Nederlandse Genealogische Vereniging, 1961), 183 pp., index. Gives information on what types of records are available in the archives and what information the records contain.

H. Brouver, oud-Hoofdarchivist bij Het Algemeen Rijksarchief te 's Gravenhage, *Geschreven Verleden* (Genealogy and old script), ('s Gravenhage: Europese Bibliotheek, 1963). Gives information pertaining to various genealogical records and their contents; also a brief introduction to early Dutch handwriting.

Jhr. Mr. Dr. E. A. van Beresteyn, *Genealogisch Repertorium*, 3 Vols., ('s Gravenzande: Het Centraal Bureau voor Genealogie, 1962). Master index to genealogical publications, listing family names with the source where the name can be found.

K. ter Laan, *Aardrijkskundig woordenboek van Nederland*, ('s Gravenhage: G. B. van Goor Zonen's Uitgeversmaatschappij N.V., 1948), 510 pp. Lists all places in The Netherlands and the county and province of larger jurisdictions.

Beschrijving der Doop- Trouw & Begraafboeken, enz. van voor 1811 (popularly called by researchers the "Retro-Acta"), (published by the state archive of each province). Inventories and descriptions of the civil and church records kept by the state archive dating before 1811. All volumes with the exception of North Holland are available at the Genealogical Society Library.

The chart and table that follow contain answers to the above questions for the major genealogical record sources of The Netherlands. Major sources are listed, together with type of record, period covered, type of information given, and source availability.

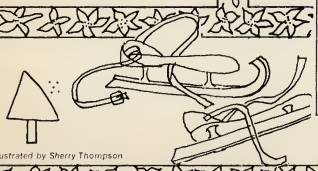
Table A shows at a glance the record sources available for a research problem in a particular century.

Table B provides more detailed information about the major records available. For example, if a pedigree problem is in the 17th century, a quick indication can be obtained from Table A of the sources available for that period. Reference to Table B will then provide more complete information.

TABLE A MAJOR SOURCE AVAILABILITY BY CENTURY

TYPE OF RECORD	CENTURY					
	15th	16th	17th	18th	19th	20th
1. Population Registers						
2. Civil Registration						
3. Marriage Supplements						
4. Impost Taxes						
5. Parish Records						
6. Burgher Rolls or Citizenship Books						
7. Judicial Records						
8. Notarial or Court Records						

Prepared by the Research Department of the Genealogical Society



Illustrated by Sherry Thompson

TABLE B MAJOR SOURCES CHRONOLOGICALLY ARRANGED

TYPE OF RECORD	PERIOD COVERED	TYPE OF INFORMATION GIVEN	AVAILABILITY
1. POPULATION REGISTERS (*Bevolkings registers*)	About 1843 to present	Name of head of family, maiden name of wife, names and sex of children, grandchildren, sons or daughters-in-law, dates and places of birth, religion, profession, residence and address, date of moving into town and from where, date of moving out of town and destination, dates of death, if died in the house registered	City archives; city registrar; being filmed (Genealogical Society)
2. CIVIL REGISTRATION (*Burgerlijke stand*)	About 1811 to present some in the South begin 1793	*Births*: name of child, date and place of birth; names, professions, and residence of parents; name and age of informer; names, ages, residences, professions, and signatures of two witnesses *Marriage intentions:* names, ages, professions, residences of bride and groom; names, occupations, and residences of parents; date and place of proclamation *Marriages*: names, ages, occupations, residences, places of birth of bride and groom; names, occupations, and residence of parents; date and place of marriage; names and signatures of witnesses *Deaths*: name, birthplace, age, last residence, and occupation of deceased; name, residence, and occupation of informant; names of surviving spouse and children; names and signature of witnesses and official	*Before* 1882: mostly in state archives or in the *arrondissement rechtbank* (provinces are divided into judicial "arrondissements") of the region to which a city belongs; on film (GS) *After* 1882: city archives; being filmed (GS)
3. MARRIAGE SUPPLEMENTS	1811-1842; some later	The marriage supplements include all documents and certificates that were required in older times to prove the identity of the couple who intended to marry *Birth record of couples*: names, dates and places of birth, names of parents, name of official *Affidavit of recognition*: names of seven witnesses who can identify the bride and groom *Certificate of military record of groom:* name and other identifying data concerning military service of the groom *Declaration of intention:* names of bride and groom and their parents, residences, names of witnesses, *Death or burial records of parents or other persons, which records could identify the couple to be married:* name of deceased, date of death or burial, sometimes name of spouse	*Before* 1882; mostly in state archives or in the arrondissement rechtbank of the region to which a city belongs; on film (GS) *After* 1882; city archives; being filmed (GS)
4. IMPOST TAXES (Gaardersarchief)	1695-1806	A register of all those who married or died, including nonconformists	Only a few remaining in provinces of Holland and Utrecht only; state archives; on film (GS)
5. PARISH RECORDS	About 1600 to present	*Births or christenings*: name, date and place of christening, name of father or both parents, sometimes names of witnesses *Marriages:* names of bride and groom, date of marriage, date and place where license was requested, name of former spouse, if married previously *Deaths and burials*: name of deceased, date and place of burial; in later records date and place of death; sometimes name of surviving spouse	Before 1882, state archives; after 1882, local parishes *NOTE.* After 1811 use civil registers or administration records, the civil registers being more informative
6. BURGHER ROLLS OR CITIZENSHIP BOOKS (Poortersbocken)	About 1500 to present; some earlier	Name, place of origin, profession, date of entering the city	State archives; only a few remain; some in print (GS)

TYPE OF RECORD	PERIOD COVERED	TYPE OF INFORMATION GIVEN	AVAILABILITY
7. JUDICIAL RECORDS *(Rechterlijke Archieven)*	About 1400-1811	*Wills:* name of testator, date of document, names of heirs, description of property, names of witnesses, residence, name of official *Deeds:* names of buyers and sellers, description of property, names of witnesses, residence, name of official *Rental contracts:* names and residences of partners in the rental contract *Land records, property appraisals for taxation, etc.:* name of property owner, residence, year, amount of taxation	Some in state archives; some in city archives; being filmed (GS)
8. NOTARIAL OR COURT RECORDS Orphan Chamber Records *(De Weeshamerarchiven)*	About 1400-1811	Similar to judicial records *Acceptance of guardianship:* name of orphan, names of guardians, residences *Appointment of guardianship:* name of guardian, name of orphan, residences, names of deceased parents, name of court *Inventories of property:* names of parents of orphan, name of orphan, residence, date of document, place where document was issued	Some in state archives; some in city archives; being filmed (GS)

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How Much Do You Want to Pay for Your Money?

By Melvin L. (Bud) Brain

Man's accumulation of monetary worth is arrived at in various ways. It is acquired at varying prices. Who is to say how much money costs when men use their best friendships to gain financial positions? When a man exchanges health for wealth, what kind of a bargain has he made? If a man sacrifices any principle to make money, he has paid too much for the commodity. Money gained by illegitimate means can do that person no lasting good.

The dollar ought not to be so close to our eyes that we cannot see that the purpose of life is happiness.

The progress of the world has been made by men, both great and small, who have put truth above all else. We ought to be ever on guard that the pursuit of money does not rob us of our everlasting blessings.

Finally, the man who pursues money with such headlong passion that he loses his relationship with his God pays the dearest price of all for that which will perish with him.

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Sam Brannan and the Sea Saints

By Albert L. Zobell, Jr.
Research Editor

Illustrated by Maurice Scanlon

● *A popular conception of the Mormon pioneers is of ox teams pulling prairie schooners through endless prairie grass toward the Salt Lake Valley. Of equal interest is a lesser-known company of Saints who took to the sea, under the direction of Elder Samuel Brannan, departing from New York Harbor on February 4, 1846—coincidentally the same day that the western exodus started from Nauvoo, Illinois.*

The 238 voyagers started their journey on the ship Brooklyn, *commanded by a Captain Richardson. They were well-equipped with farming tools, gristmills, a printing press, type, and paper. In their long trip around Cape Horn at the southern tip of South America, they experienced gales and calm seas, each playing havoc with whatever schedule had been planned. During the storms women and children were lashed to their berths at night.*

Once the passengers gathered around Captain Richardson to hear him say, "My friends, there is a time in every man's life when it is fitting that he should prepare to die. That time has come to us, and unless God interposes, we shall all go to the bottom. I have done all in my power, but this is the worst gale I have known since I was master of a ship."

One woman answered confidently, "Captain, we left for California, and we shall get there."

Another woman said, "I have no more fear than if we were on the solid land."

The captain gazed in mute surprise and then turned, saying, "These people have a faith that I have not. They are either fools and fear nothing, or they know more than I do."

In May the Saints went ashore at Juan Fernandez (Robinson Crusoe's island) to bury Mrs. Laura Goodwin, who died from injuries received during a violent Pacific Ocean storm.

On June 25 they anchored at Honolulu, where they heard of the unsettled conditions in California.

Samuel Brannan, their ambitious and energetic leader, bought condemned muskets in Honolulu at $3 and $4 each, and he drilled his men on shipboard. He believed that he would bring American victory to California. The Brooklyn *arrived at Yerba Buena on a foggy July 31, 1846, only to find that peace had already been established.*

Yerba Buena, whose population was doubled by the arrival of the Brooklyn *settlers, had some 300 residents on January 1, 1847, about 200 of whom were Mormons. The town was called Yerba Buena and the area San Francisco, causing some confusion, so on January 30 the bustling town was renamed San Francisco.*

Brannan began publication of the California Star, *the second newspaper to be established in California, shortly after his arrival there. Many from the* Brooklyn *were farmers, and they recognized the amazing fertility of California soil; Brannan himself saw the immense possibilities of San Francisco.*

On April 4, 1847, Brannan and two companions left San Francisco and traveled east in search of President Brigham Young, who they knew had winter-quartered on the Missouri. They traveled by way of Fort Hall (near the present city of Pocatello, Idaho), and met the pioneers at the Green River on June 30. Brannan brought news that the Brooklyn *Saints were now settling in the San Joaquin Valley and that the Mormon Battalion had reached the Pacific Coast; he also had with him copies of 16 issues of the* California Star. *He talked of the welcome the Church could expect in California. President Young was little impressed, as the decision had already been made to settle in the valley of Great Salt Lake.*

While at Green River the pio-

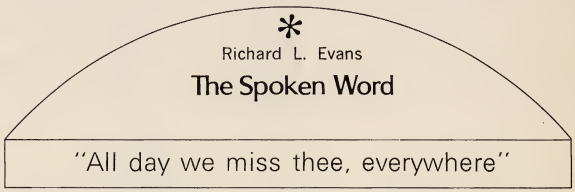
neers were joined by an advance party of the sick detachment from the Mormon Battalion. Brannan traveled with the sick detachment and continued to extol the wonders of California. He arrived in the Salt Lake Valley with the members of that sick detachment July 29, and was disheartened to discover that crops had been planted, a city had been planned, and that this indeed was to be the abode of the Saints. Sadly he returned to California.

On April 5, 1849, President Young wrote a special request for tithing withheld from the Church by Brannan. The letter held both a promise and a warning: ". . . if you will deal justly with your fellows, and deal out with liberal heart and open hands, making a righteous use of all your money, the Lord is willing you should accumulate the rich treasures of the earth and the good things of time in abundance; but should you withhold, when the Lord says give, your hope and pleasing prospects will be blasted in an hour you think not of, and no arm can save. . . ."

Brannan participated in the early scenes of California's pioneer life—the discovery of gold, wild speculation in San Francisco real estate (at one time, it is said, he owned all of Market Street), a distillery, and mining, milling, and railroad companies. Known as the richest man in California, he had extensive land holdings there and in Mexico. But despite all his initial successes, he gradually became intemperate; his wife and family left him; his health and his fortune melted away; and he died penniless and forgotten at Escondido, California, on May 6, 1889. For 16 months his body lay unclaimed in a morgue in nearby San Diego.

Historian Hubert H. Bancroft declared that Samuel Brannan "probably did more for San Francisco and for other places [in California] than was effected by the combined efforts of scores of better men; and, indeed, in many respects, he was not a bad man." (History of California, *Vol. 2, p. 728.)*

When the Saints became established in Salt Lake Valley, many of the Brooklyn *people left California and moved east to join them, thus ending one of the most interesting stories of early Mormon migration.* ○



Richard L. Evans

The Spoken Word

"All day we miss thee, everywhere"

Never too far from our thoughts are questions concerning the length of life, the purpose of life—life, death, loss of loved ones, the whereabouts of those who leave us, and our own inevitable leaving of those we love. These are among the most insistent questions of all time. As to those whom we have lost, those whom we may lose, and as to ourselves: "No cogent reason remains for supposing the soul dies with the body," said Dr. Arthur H. Compton. ". . . We [scientists] find strong reasons for believing that man is of extraordinary importance in the cosmic scheme. . . . It takes a lifetime to build the character of a noble man. The exercise and discipline of youth, the struggles and failures of maturity, the loneliness and tranquility of age—these make the fire through which he must pass to bring out the pure gold of his soul. Having been thus perfected, what shall Nature do with him, annihilate him? What infinite waste! As long as there is in heaven a God of love, there must be for God's children *everlasting life!*"[1] So spoke this eminent scientist whose knowledge was full of reason and whose reason was full of faith. All of us have losses—or will have—and no matter how many friends we have, or family, the loss of one beloved one leaves always a place unfilled in our hearts, as David Macbeth Moir said it:

"We miss thy small step on the stair;
We miss thee at thine evening prayer;
All day we miss thee, everywhere."[2]

To you who know the loss of loved ones, to you who think upon your own time—sometime—of leaving this life: there is a place where loved ones wait, a place, a purpose, and an everlastingness of life in the real and substantive sense. God grant to each one faith and peace and purpose, and memories made sweeter by this assurance, that when we go it will not be as strangers, but to find again beloved faces, the personal presence of family and friends.

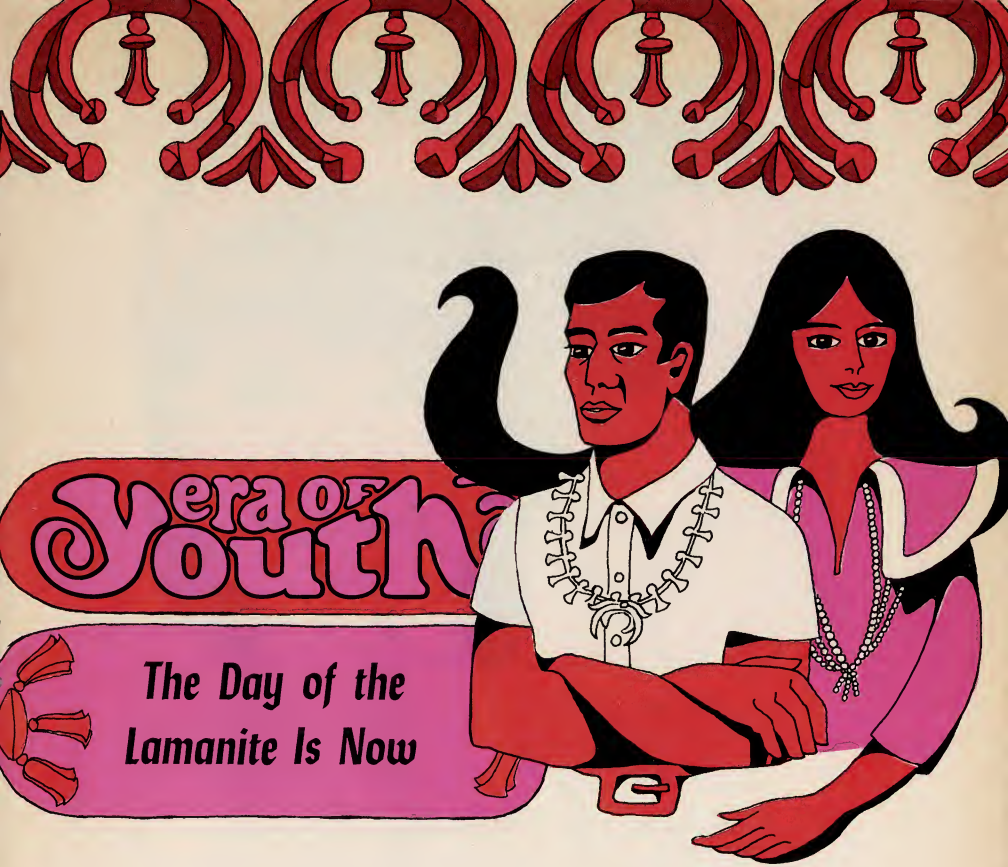
[1]Dr. Arthur H. Compton, 1928 Nobel Prize winner in physics.
[2]David Macbeth Moir, *Casa Wappy.*

* "The Spoken Word" from Temple Square, presented over KSL and the Columbia Broadcasting System May 26, 1968. Copyright 1968.

The Heritage

By Iris W. Schow

My cousin says Grandfather told her once
How as a hungry child he deftly picked
A crust of bread from off the brimming top
Of someone's pail of leftovers, and ate
With thankful heart before he did his chores.
My brother says, "I won't believe that, though.
Not one of us; it can't have come to that."
Well, be that as it may, I see him best,
A bishop, at the head of his own board
Well-spread with dainties, urging more on all
Beneath his roof. And board and roof both serve
To symbolize the triumph of his hands,
His heart, and mind over the unkempt waste
Whose challenge he accepted in his youth,
When as a convert he attained these shores.
His were two assets—all that he need have:
A land that gave free enterprise to each.
A faith that recognized free agency—
These were his heritage from earth and heaven.



The Day of the Lamanite Is Now

This is the theme for the Indian Placement Program this year. The Lord seems to be stretching forth his hand over his children of the great plains.

As members of The Church of Jesus Christ of Latter-day Saints all over the world, you may have wondered what it all means. What do you know about your Indian brother? What can you tell of the heart that beats within him? Can you understand the depths of his dark eyes and the strength in his silent manner?

You've heard of his bravery, his forest wisdom. You've read of hogans and headdresses, war dances and tribal customs. You may even own some of his unique handmade jewelry. But what would you talk with him about, if you were given the chance?

What is so special about a Lamanite, anyway? Is he really a literal descendant of Israel? It is true that the scriptures indicate a great future for this special child of God as he learns of His plan and lives according to His commandments?

You can't really understand the American Indian, it has been said, until you step into his moccasins. Not everyone can have this privilege in fact, but vicariously it's yours for the reading in this issue of the Era of Youth.

Sharing Their Homes, Their Hearts

Selflessness was the theme of the sermons of the Lord during his earthly ministry. The Indian Student Placement Program is one of placing Latter-day Saint Indian children in Latter-day Saint homes for the school years, there to absorb and make their own the best Mormon culture as well as the training and finest culture of the best communities of a great country.

Perhaps this is one of the most selfless of all the programs of the Church, for here the best people share their homes, their funds, their facilities, and their hearts with young Indian people who otherwise would be deprived of many of these great blessings.

It is significant that many of the homes that house an Indian child are homes already filled with children and where the children and the foster Indian youth, with the foster parents, all work out a delightful family relationship. The Indian child learns not only English and the best in the white man's ways, but he also learns the gospel, participates in the program, learns to pray, develops a testimony, and works out a satisfactory human relationship with others who have a different culture.

To contrast the advantages and blessings that are coming to the Indians today with that which they received 20 years ago, the improvement is almost unbelievable. And to look into the future and see the great direct benefits that will come to numerous Indian families as the Indian students reach maturity, fill honorable missions, and have their ceremonies performed in the temple is highly gratifying.

—Elder Spencer W. Kimball
of the Council of the Twelve

Lamanite Youth Speaks

Editor's Note: Students in the placement program speak, that you may know what is in their hearts.

RAY LOVIS: The day of the Lamanite is now, we're told—the day when the birds can sing again, when the children can play in peace again; the day when we are walking out of our wilderness to a beautiful morn as the flowers begin to blossom and the clouds depart from the sky; the day when we grow, when we learn, when we prosper again in righteousness. How long since our people have laughed in joy? This is the day when we are coming back to good, the day when the gospel of Christ abides in our midst.

VERENDA DOSELA: Eight years ago when I came into this program I got off the bus with just the clothes on my back and a few small possessions in an old shoebox. I came from a humble home. My people are humble. But you have opened your hearts to me, and for that I am thankful. Now I can go home with the clothes on my back and with my belongings in a small shoebox, but I am rich. I can be more wealthy than any of my people on the reservation, because that which is inside me is as precious as a pearl. I have a testimony of the gospel. I know that God lives and that Jesus is the Christ. I now have a goal—something to strive for. It is as precious as the sun and glows with beauty ahead of me as my fortune.

JESSE HOLLIDAY: If we Lamanites are to blossom as a rose, our confidence must wax strong in the presence of God. We must prepare and labor in this life. Let us not think of ourselves, my people, as being different from other people. We are all children of God, and his promise applies to all of us—brown or white, bond or free. God can recognize a humble heart wherever it may be.

SARAH NEZ: I learn the way of the white man's world. I learn to speak in English. I learn what it means to be a Lamanite. I learn the gospel of Jesus Christ and come to live with people I've never seen before. Their home is not a hogan made of logs and mud like mine. I learn many things. Now I am proud to be a Navajo—proud of my home and my people and proud of what I learn from white mom and dad, sisters, and brothers.

BEN WATAHOMIGIE: The five years that I have participated in this placement program have been the best in my life. I have learned so much about the Church and have gained a stronger testimony of the gospel of Christ.

ERNESTINE CODY: When we go back from the white man's home to our own people, we should try to set an example of what we have learned in these past years. Then our people will want to join the Church and learn of modern ways. There was a Navajo boy who tended sheep, and the missionaries found him and taught him the gospel. They told him about the placement program, and talked with his parents, who decided to let him go and learn more of God and go to good schools. After hard work and study this same boy now has a four-year scholarship to college. Yes, our day has come, but it is up to us to see what we can do about it.

Live Proud and Free

By Stella Mosqueda

I am a young Indian.
My hair is black and my skin is brown,
But I feel no inferiority before the White Man.

Brown is the color of the earth;
Black is the color of the sky before the
life-giving rain falls.
As the soil and rain bring forth food for life,
Materials of work, and beauty for pleasure.
So must I, as the lord of nature,
Bring forth good into the world.

All Indians are blessed at birth
With the precious heritage of independence and pride.
Like a costly gem, this precious heritage must be treasured,
Lest it become a dull, worthless stone.

To live proud and free, as was meant to be,
Indian youth must learn to progress
In the White Man's hunting ground, for it is ours too.
The White Man has not taken our land;
He has only changed it, made it a tower of strength
For all Americans of whatever race or nationality.

America is my land; America is our land:
To hold, to cherish, to cleave unto, to preserve,
and to protect.
It is our duty to learn to live in our changed homeland.

We can no longer use the bow and arrow
to obtain our necessities.
Our new tools must be ambition and education.
We cannot stand tall and proud
If we refrain from the pursuit of progress.
We cannot be free if we do not try to break
The binding chains of poverty and ignorance.

God gave all his children talents to use for him.
God gave to Indian youth a special mission,
As first Americans: to preserve and cherish America's freedom,
And to hold themselves and others proud and free
As it was meant for all God's children to be.

Stella Mosqueda, 16, a Yakima Indian from Longview, Washington, is attending Riverside Indian School at Anadarko, Oklahoma. A recent convert to the Church, she is a seminary student and plans to major in journalism in college.

They've Said It With Music

By David Smoot

● Music with a message especially for them rings in the hearts of many young American Indians who recently have been entertained by the "Say It With Music" cast from Brigham Young University's Program Bureau.

When Bimmer Jones and Vickie Washburn stepped on stage to sing "Go, My Son," the theme for the program was set and the challenge was firmly planted in the hearts of the young Indian audiences. This song was written by Arliene Nofchissey Williams, a Navajo, and Carnes Burson, a Ute.

"Go, my son, go and climb the ladder;
Go, my son, go and earn your feather;
Go, my son, make your people proud of you.
Work my son, get an education;
Work my son, learn a good vocation;
And climb, my son,
Go and take a lofty view.
From on the ladder of an education
You can see to help your Indian nation;
Then reach, my son,
And lift your people up with you."

Saying it with music proves highly effective, and besides being thrilled, many of the young Indian students have taken steps that will lead to higher education and help for their people.

Matt Goudy, one of the cast members, is a good example of what this program can do. Matt is a Yakima Indian from Washington. He is not a member of the Church, but he found his way to Brigham Young University in Provo, Utah, after seeing just such a program as he is now helping to present.

Following the recent tour to Indian sections, letters flow in to Paul Felt, director of Indian education at BYU. They praise the ballroom dancers and rave about the Indian-Polynesian numbers and the members of the Tribe of Many Feathers, who also participate in the production. Saying it with music gets it said effectively.

Jane Thompson has been planning and directing and touring with various program casts for several years. Many of them have gone to distant places. "But," says Jane, "as important as these tours have been, none has had a more special purpose or a more tangible sense of attempting to do something worthwhile than have the tours we have taken to the Indians. Our fifth tour has proven once again a delight for us in working with new and talented Indian students on campus. Presenting our show for enthusiastic Indian audiences and meeting Indian leaders and Indians from every walk of life has been an exceptional experience that we've all enjoyed."

President McKay has said that today is the day to prepare the Lamanite people for the work they have ahead of them. The cast of "Say It With Music" is helping to accomplish this goal.

Matt Goudy and Vickie Wentz sing "Pass That Peace Pipe." They were favorites on the "Say It With Music" show.

Vickie Wentz talks to the animals. And the animals are almost as tall as she is.

Student Placement Program

By President A. Theodore Tuttle
of the First Council of the Seventy

● The Indian Placement Program is a unique and distinctive program. It is based on love—the love of natural parents for their children that is sufficient to motivate them to send their children elsewhere to obtain better opportunities. And it is based on the love of foster parents that is sufficient for them to open their homes and hearts to accept another's child as their own.

Nephi saw the days when the Gentiles would help his seed, "both temporal and spiritual."

"And after our seed is scattered the Lord God will proceed to do a marvelous work among the Gentiles, which shall be of great worth unto our seed; wherefore, it is likened unto their being nourished by the Gentiles and being carried in their arms and upon their shoulders." (1 Ne. 22:8.)

"The sons and daughters of Zion will soon be required to devote a portion of their time in instructing the children of the forest. For they must be educated and instructed in all the arts of civil life, as well as in the gospel. They must be clothed, fed, and instructed in the principles and practice of virtue, modesty, temperance, cleanliness, industry, mechanical arts, manners, customs, dress, music, and all other things which are calculated in their nature to refine, purify, exalt, and glorify them as the sons and daughters of the royal house of Israel, and of Joseph; who are making ready for the coming of the bridegroom." (Proclamation of the Council of the Twelve, April 6, 1845.)

The placement program is one of the many programs that help to accomplish these things. It is designed to make possible educational, spiritual, social, and cultural opportunities for Latter-day Saint Indian children, and to provide opportunity for them to participate in non-Indian community life so they can use their own experience now and later for their own benefit and that of their people.

The program exists primarily for the educational opportunities it affords the Indian children it serves. These opportunities, however, consist not only of experiences in the formal school setting but also informal training and experiences received in the home and church.

The reaction to this program by families has been enthusiastic and wholesome. It has not only provided youngsters an honest-to-goodness opportunity to play "cowboys and Indians," but has also extended the opportunity to the whole family to practice true Christian virtues.

As with all long-range programs, it is difficult to see the fruits immediately. (Somehow it takes just so many years for children to grow up!) It is only when these young people have succeeded in school, filled honorable missions,

married in the temple, and are faithfully giving service to their fellowmen that the effects of this program can be assessed.

There are, however, other benefits than those to the Indian students: the program also puts the next generation of leaders (today's young people) in contact with Indians, and provides an opportunity to grow up with them. Most of today's parents have not had this opportunity.

I heard a young Indian boy say of his experience, "The first day I went to school the other kids looked at me as if I were a freak or something —but now they all accept me and love me as I love them." Learning how to live better together now will make it far easier to live together as adults.

Another corollary benefit is that a non-Indian youth learns that an Indian child is more like than different from him.

The idea of "feathers" is soon (and just as well) forgotten when these fine young people are seen participating in sports, speech, drama, school, and other activities, just as other non-Indian children do.

Lamanite boys played in the championship games for both Class "A" and "B" schools in the Utah State Basketball Tournament this past season.

There are at this time 43 American Indians serving full-time missions to their people.

Temple marriage is becoming the rule rather than the exception among placement students.

Many students are receiving their Eagle Scout awards, often the first ones in their tribe to reach this goal.

An ever-increasing number of students are taking part in school activities, and many are receiving recognition for high scholastic achievement.

There is still something more that young people can do for their Indian brothers and sisters. Elder Spencer W. Kimball has said: "My young brothers and sisters, I plead with you to accept the Lamanite as your brother, a people who ask not for distant, far-away sympathy, your haughty disdain, your supercilious penny throwing, your turned-up nose, your superior snobbery, and your cold calculated tolerance. I ask you to give them what they want and need and deserve: opportunity and fraternal brotherliness, your understanding, your warm and glowing fellowship, your unstinted and beautiful love, and your enthusiastic brotherhood."

This placement program is operated under the direction of the Church Indian Committee and the general presidency of the Relief Society. It is a state-licensed program, under the direction of Clare Bishop, program director, with 33 qualified professional social workers.

Many people become involved in such a marvelous program. As with all Church programs, the stake president, with a high councilor to assist, is in charge of this work. The bishop recommends families in his ward who want to participate in this endeavor, and a caseworker (all are returned missionaries) helps the foster families to carry out their responsibility. It is the testimony of those involved in this work that the Lord gives special blessings to all who participate in this service.

Dennie Deal helps with the chores on the farm of his foster parents, Mr. and Mrs. Ferris Fitzgerald.

Climbing the ladder on the farm is symbolic of the climb Dennie Deal is making in life.

Shooting for the basket is a favorite with all boys.

The New Life of an Indian Teen

By Elaine Cannon

Off the reservation, on to the campus! Young Indian boys and girls relish the adventure. It's like a dream come true, and when it happens there is no more appreciative heart, no more responsive student. From the days of lying on one's back counting stars over the hogan, to the complicated new world of new school, new friends, and new "family," the transition is swift. The old ways are tucked away and treasured as part of childhood, part of precious cul-

Dennie Deal totes his new "sister," Kelly Ann Fitzgerald, Indian style.

Time out is also taken to develop talent. Dennie Deal hangs an oil he's finished and framed.

Learn a trade. Be good for something! That's the command Indian students respond to eagerly. Dennie Deal welding.

It's a friendly tangle for foster brothers Dennie Deal and Kevin Fitzgerald.

Homework is a community affair when LaVale Footracer, Pearl Keith, Becky Siler, and Suzy Mae Yazzie get together.

Sean Siler is comforted by his loving Lamanite sister, Pearl Keith.

Photos by Eldon Linschoten

ture. The new ways are learned with some pain, but they are worth the struggle as life's boundaries are stretched. Young people, whatever their race, are rather alike. They make friends, fall in and out of love, learn a trade, get homesick and sick of home on occasion. They follow some trends and discount others. They worry about their looks and their poise and their grades. They set goals and excitedly strive to reach them. For the young Lamanites, the world holds much wonder and much warmth in the homes of new families they come to know and love, and in the schools and activities of work and fun they choose to follow.

Don Johnson, foster son of Mr. and Mrs. Richard F. North, and Pearl Keith, foster daughter of Mr. and Mrs. Clifford Siler, go formal in the marble rotunda of Utah's State Capitol Building.

"It's a date!" and Pearl Keith is the excited girl answering the call.

Helen Yazzie shows her winning handicraft to her foster mother, Mrs. Reed Newbould.

Pearl Keith is like any beautiful young girl when it comes to her hair—it must look perfect for the dance.

Rainell Naha shows her speech award to her proud foster family, the Clayton Lamoreaux family.

Left to right are LaVale Footracer, (Karl Anderson home), Suzy Mae Yazzie (Shelby West home), Pearl Keith (Clifford Siler home), Martha Wayne (Burtis Jackson home), Rosemary Decker (George Robinson home), Sue Williams (J. Ralph Mantle home), and Carolyn Dick (Dr. George A. Miller home).

Ben Watahomigie, foster son of Mr. and Mrs. Leonard Hathaway, touches the audience when he bears his testimony.

Reflections of a Borrowed Mother

By Betty North

Members of the Richard North family of Holladay, Utah, have welcomed a Lamanite son into their home this year, and the mother speaks from her heart to her own missionary son about the experience.

Dear Jim:

Don's going on a mission! This young Lamanite who occupies your bed, and shares our home, has chosen to go on a mission this fall! As a senior he had the choice to remain with us through the summer and work to save for this special call, rather than go by bus with the other students to spend the summer with their natural parents. It's hard to believe that in a short time I will be writing to three sons—two on missions and one at college.

Looking back on the past, I feel grateful for the testimony I have gained of the Indian Student Placement Program. It is one in which families of the Church can usefully serve our fellowmen and can at the same

time do missionary work and serve the Lord. Great blessings come to our homes through this opportunity. I must admit that sometimes I feel a bit guilty that we are reaping such joy and rewards from our experience, when much credit must be given to the influence and love of the two families who came before us in Don's life—really three, counting his natural mother. In one particular year his mother allowed four of her LDS children (she's not a member) to leave home and go among strangers to gain an education and learn our way of life. What a sacrifice! I wonder if I could have such strength. Her anxiety would be lessened if she could only see how the buses are met at the BYU. Each boy's hair is cut by volunteer barbers, and the students are examined by volunteer doctors, dentists, and nurses. Friendly members of the Church help them freshen up and feed them, and loving families drive them to their homes throughout the state.

We had the opportunity to meet Don's first foster family in Kamas recently, and his foster mother there expressed how well he looked, reminding him how thin he was when he arrived at their home for the first time. That first winter found him much heavier and able to lift a bale of hay over his head onto a truck.

Don has entered right into family life with us. He reads Book of Mormon scriptures after the evening meal with us, and he assumes responsibility around the house and yard. Actually, Jim, he keeps his share of the room neater than you did! He helps with the horses and other animals and even pitches in to take his turn with the heavy household cleaning on Saturdays. Dad got some terrific movie action shots of Russ and Don playing basketball. Don is working toward becoming a coach when he returns to his reservation. These Indian youths are natural-born athletes.

We are learning a great deal from Don as he shares our home. We admire his courage to stick to the program, even though he becomes homesick at times. Our way of life is often different and difficult, but he adapts his life to ours readily and willingly. We respect his righteous desires to be a missionary to his people and to uplift their way of life. We appreciate his strength of testimony and strong desire to keep the commandments of his Father in heaven.

We are learning from his calm and quiet approach to life, his insight and depth of understanding, and his sense of humor. We never give without receiving, do we, Jim? Oh, on that recent outing to Kamas we learned too that he was as stoic and brave as one would expect an Indian to be. He accidentally ran a broken arrow through his hand while practicing archery. Not one sound came from him as it was removed and attended to!

It's easy to accept these young people, Jim, as you get to know them. They are so talented and sensitive and strong. When our Don takes his turn at family prayers, he prays from a heart full of appreciation for the wonderful things he has received from all the families he has lived with over the years. It warms our hearts, I'll tell you, to sense his deep gratitude for the blessings of this program.

It's interesting to see how little discouragement or criticism mothers in this program have for the young Indian students. They feel as I do—grateful to be a part of it. Oh, we have problems, but we have them with our own children, too. We cope with them the best we can and go on to the joys that ordinary living permits. I pray daily for the wisdom, understanding, and strength to make this experience fruitful for Don, as well as a blessing to our family.

Love,
Mother

Avant-Garden

By Thelma Ireland

To write of nature now is trite;
Taboo is love and pale moonlight;
Passé the flowers, bees, and birds;
And budding trees are simply words.
So I will write an ode to space,
A modern theme—not commonplace;
A challenge; but excuse me, please,
While I watch robins in the trees.

Suzanne Eyestone

Samaritan

By Suzanne Eyestone

● It was one of those days of late fall when it suddenly freezes. It was Sunday morning, and I had started early for church, driving carefully to avoid patches of ice along the road. The car warmed and I sang gaily to the rhythm of the motor, which was pulsing and coughing in a new way. My breath frosted the windshield in fragile, icy designs.

It wasn't until I stopped for a red light that I noticed huge clouds billowing up from the front of the car.

"Oh, no," I thought, "I've ruined the car."

I steered to the curb, turned off the key, and got out. I lifted the hood and stared at the motor. The only thing I knew how to do was to remove the radiator cap. I had seen Dad do it several times.

The cap was hot and burned my fingers as I unscrewed it, jerking it off as quickly as possible. Steam and hot water hissed out, narrowly missing my wrist, and formed more white clouds in the cold air.

"Oh, no! Oh, no!" New anxiety struck, and the tears stung around my eyes, running in little lines down my face.

The passing cars slowed, and the passengers stared. Sunday pedestrians also looked as they walked past, hands firmly planted in their pockets.

"Oh, no!" Sobbing the same words over and over, I climbed in the car and buried my head in my hands. Church would have to wait; I wasn't going anywhere.

Several minutes later someone tapped on the window.

"Need some help?"

"Oh, yes!" I nodded in both relief and gratitude.

A teenage boy was peering through the glass. Long blond hair hung around his face, almost covering his eyes. He shivered a little and buttoned a bright purple school sweater with thin fingers. A pair of levis and some ornate cowboy boots completed his outfit.

"I don't know what's wrong," I explained, as I climbed from the car. "The motor just started steaming."

He bent over, looked under the hood, and felt the radiator.

"Where ya headed?" he asked, as he wiped his hand on his levis, surveying my red-rimmed eyes and tear-streaked cheeks.

"Church," I answered. "I'm supposed to be singing in the choir."

He raised an eyebrow slightly at the word "church" and smiled.

"Well, it looks like all that happened was your radiator froze up." He was looking under the hood again.

"The water couldn't get through, and it heated and boiled over." He poked around a bit more and then straightened up to look at me.

"I think all you'll need is a blanket over the radiator for a few minutes, some more water, and then everything should be okay."

He took a blanket from his brightly painted, late-model car and carefully covered the radiator and the hood.

"There's a gas station a few blocks from here. I'll go get some water. It'll only take a few minutes."

He revved up his car and roared around the corner, the tires squealing faintly.

Before long he was back, pouring water from a can into the radiator. He waited while I started the car and then followed behind me until I reached the church. Then, with a honk and a wave, he was gone.

"Hey, wait!" I yelled as the thought dawned. "I didn't even say thank—" But then, how does one thank a good Samaritan? ○

Era of Youth

"LIVES THAT STAND INSPECTION" series

Christian Brotherhood

There was an air of expectancy in the room. Several hundred Latter-day Saint servicemen had been permitted brief relief from action on the line to attend the Sunday morning religious services.

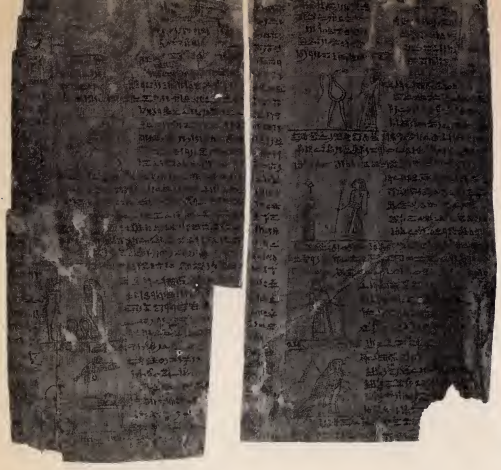
Those who had come early greeted each other and then sat quietly as visitors and local Base officers entered the room. One of those in attendance was the Base Chaplain, a man of high rank and much experience. His courtesy in coming was beyond the call of duty. He had already arranged the place and had been most helpful in cooperating to make the meeting possible. His coming lent an extra flavor of graciousness and kindness, and those present were grateful. While not a member of the Church, he had been a good friend, and he was called upon to offer a few words of greeting. What he said amounted to far more than that.

"Good morning, my beloved brothers in Christ," he said, as he began. The spirit of his salutation and the sincerity of it and the strength of it touched every heart. Across the bounds of denomination or religious difference came the sweet, sensitive spirit of a devoted man, an earnest follower of Christ, speaking in the spirit of the Master he served.

As he finished, there came the united, reverent response of a large group of brothers in Christ who responded to his loving greeting with the solemn strength of their own "Amen."

We had seen and experienced the sweet blessing of brotherhood.

Marion D. Hanks



Right Reverend Franklin S. Spalding, who half a century ago sought the opinions of Egyptologists concerning the Book of Abraham.

Both the vignette and the rubric announce that this section of the Book of the Dead contains a "Speech for Taking the form of a Swallow," yet the chapter itself (No. 86) seems to say nothing whatever on the subject. This is part of the papyri, rediscovered by Dr. Aziz Atiya, that the Prophet Joseph Smith once owned.

A New Look at the Pearl of Great Price

By Dr. Hugh Nibley

Second String

●With the five giants accounted for, the other members of the team should not detain us long. But first, Theodule Deveria (1831-1871) deserves a word of notice because he wrote the first, the longest, and the most carefully considered report on the Facsimiles that has appeared to date.[1] Bishop Spalding gives short shrift to Deveria because, as he explains, "unquestionably, this matter is far too important to depend on the opinion of a youthful amateur. Such an important matter deserves the thoughtful consideration of mature scholars—of the world's ablest Orientalists."[2]

Youthful? When Deveria wrote his study of the Facsimiles he was 34—two years older than Mercer was when he did the same—fully matured and at the height of his powers.

Amateur? At 17, urged by the Egyptologist Jules Feuquieres, Deveria had plunged into Egyptology while Charles Lenormand gave him Coptic lessons and August Harle, the best Hebraist of his time, pushed him in Hebrew. At 19 he retranslated an important manuscript formerly rendered by Champollion; at 23 he was publishing in Egyptology and in the following year became attached to the Department of Antiquities of the Louvre, where he produced the first complete catalogue ever made of a major Egyptian collection. Still in his twenties, he succeeded the great Mariette as conservator of the Egyptian museum in the Louvre and, according to de Rouge, produced a work on the Turin Papyrus that "placed Deveria among the masters." It was only the jealousy of his superior at the museum, A. Mariette, that obscured his great contributions to Egyptology.[3]

Thoughtful consideration? Whereas Deveria wrote a long study, two of Spalding's experts dashed off notes of a hundred words only, and five of them wrote less than a page.

World's ablest Orientalists? Spalding deems superior to Deveria four men besides Mercer, whose combined output in Egyptology could not begin to approach that of the "youthful amateur." We have already considered Dr. Mercer; how about the others?

"Dr. John Peters, University of Pennsylvania. In charge of expedition to Babylonia, 1888-1895." In 1912 Dr. Peters (1852-1921) was pastor of a church in New York, and had not been at the University of Pennsylvania for 20 years. When Spalding's good friend, Professor Pack, discovered this, he was quite upset and wrote: "For an instant I was paralysed. . . . Could it be possible that Dr. Peters is not connected with the University of Pennsylvania, but is a rector in one of New York's fashionable churches? No. I could not believe it. . . . you had led the public to believe that Dr. Peters is at the University of Pennsylvania."[4] So while he was back East Dr. Pack

made a number of visits and inquiries, and summed up the results thus: "Now, Dr. Spalding, this looks like plain deceit. Am I mistaken? Why did you lead the public to believe that Dr. Peters is now at the University of Pennsylvania when you knew that he left there twenty years ago? Why did you hide from the public the fact that Dr. Peters is a rector in your own church and has been for years?"[4]

To be sure, being the rector of anything need not prevent one from being also an Egyptologist, but Peters was never that. He had taught Hebrew at Pennsylvania for eight years, and he wrote popular books on the Bible and modern politics, but his name appears nowhere in connection with Egyptian studies. A career churchman, he had in 1912 just finished serving six years as canon-residentiary of the National Cathedral in Washington, D.C.[5] He is another of those devoted churchmen who, like Sayce and Mercer, combine with the dignity of the cloth an intellectual contempt for the supernatural and an ill-concealed impatience with those who would interpret the Bible too literally. Dr. Peters, in fact, wrote a book showing that the ancient patriarchs were nothing but myths, legendary figures "generously clothed with personal traits by successive generations of narrators" by whom "striking episodes have been introduced into the stories and even romances which have no inherent connection with the original legends."[6] Along with "racial and legendary" elements, the history of Abraham combines "features of a purely romantic character, in which we are to see no other meaning than the fancy of the story-teller. . . ."[7] In all the story of the man Abraham, he claimed, there is not a word of real history.

With such a view of Bible history, is Dr. Peters the man to give serious attention to the Book of Abraham as history? Peters' ideas reflect the consensus of scholarly opinion in his day, and that of the Spalding jury in particular. At that time the establishment was solidly against the whole concept of the Book of Abraham.

"He combines with the dignity of the cloth an intellectual contempt for the supernatural. . . ."

"Dr. Arthur C. Mace, Assistant Curator, Metropolitan Museum of Art, New York, Department of Egyptian Art." Though he is not mentioned in any of the usual biographical sources nor in W. R. Dawson's *Who Was Who in Egyptology, 1910-1914*, Dr. Mace (1874-1928) had been a student of Petrie and had worked with the Hearst collection in Berkeley before going to the Metropolitan.[8] His chance for immortality came when Howard Carter, overwhelmed with work and expense on the tomb of Tutankhamen, asked for the assistance of a Metropolitan Museum crew who were working close by; Mace at the time was taking Dr. Lythgoe's place in charge of the work, and on instructions from the latter he joined the Carter enterprise and thus had a part in the most sensational archaeological discovery of the century.[9] Dr. Mace was an archaeologist and not a philologist. He assisted in the publication of discoveries by and for the museum, but when he came to inscriptions, even short and easy ones, he turned the work over to others.[10] His one serious attempt to deal with documentary sources, a study called "The Influence of Egyptian on Hebrew Literature," (1922), is described by Raymond Weill as nothing but an inferior rehash of Herrman Gunkel's work of 1909 on the same subject.[11]

"Dr. Albert M. Lythgoe, Head of the Department of Egyptian Art of the Metropolitan Museum," should be added to the list, since Bishop Spalding intended to consult him instead of Arthur C. Mace, who was his understudy while he was abroad. Like Mace, Dr. Lythgoe (1868-1933) was a museum man and a collector who had been a pupil of Wiedemann at Bonn and assisted Reisner in the field. "His finest achievement," according to his obituary, ". . . was the arrangement of the Egyptian Collection of the Metropolitan Museum of New York."[12] Arranging collections is not the same thing as interpreting abstruse texts, and the long interview with Lythgoe in the *New York Times* reads almost like a burlesque of pompous scholarship: "To make very clear just how great a hoax the Mormon prophet perpetrated upon his people," Lythgoe explains to the reporters with magisterial ease exactly how Egyptian symbolism originated and just what Egyptian religion is all about, as he readily identifies solar hymns in the Facsimiles, and twice refers to Facsimile I as depicting the sacrifice of Isaac by Abraham. The whole baffling complex presented "no puzzle to Dr. Lythgoe," though his strange theories of Egyptian religion and his guesses about the Facsimiles found no echo even among the other members of the Spalding panel.[13]

"Dr. George A. Barton." When he was challenged by the Mormons, Bishop Spalding sought further support from the learned and got it from Professor Barton (1859-1942), acknowledged minister of the Society of Friends (orthodox) 1879-1922, deacon 1918, priest 1919, D.D. 1924.[14] In 1912 Dr. Barton's book, *The Heart of the Christian Message*, had just gone into its second printing. "Permit me first to say," Professor Barton began his contribution to the Spalding cause, "that, while I have a smattering of Egyptology, I am not an Egyp-

tologist"[15]—and indeed we have already seen what Dr. Mercer thought of Barton as an authority on Egypt.[16] But he *was* a minister, thus bringing to five the number of *non*-Egyptologist ministers sitting in judgment *as* Egyptologists on Joseph Smith.

Barton believed that the "faker" Joseph Smith merely attempted to "imitate Egyptian characters," the result being "untranslatable . . . as they stand they do not faithfully represent any known writing."[17] As to the Facsimiles, the experts disagree about them, Mr. Barton explained, because "these pictures were differently interpreted at times by the Egyptians themselves," and some of the jury "have given the original interpretation of the symbolism, and some the later Egyptian interpretation."[17] Odd, that that explanation should never have occurred to any of the experts themselves, who might have been very embarrassed had the Mormons chosen to exploit Professor Barton's foolish remarks.

P.S.: In 1915 the University of Utah brought in Edgar J. Banks, "one of America's most distinguished archaeologists," to put the final seal of authority on the Spalding enterprise.[18] Banks (1866-1941) had already sounded off on the subject in the *Christian Herald* in 1913, and duly reported through the pages of the prestigious *Literary Digest* that Dr. Spalding's zeal had forever discredited Mormonism in the eyes of the world and the more intelligent Mormons.[19] Mr. Banks pictured himself in *Who's Who* decidedly in the romantic tradition of Richard Haliburton. He had been U.S. consul in Baghdad in his youth, organized an expedition to excavate Ur, which, however, never got into the field, and claimed to have discovered in 1903 "a white statue of king David, a pre-Babylonian king of 4500 B.C. (oldest statue in the world)." While Spalding was working on his grand design in 1912, the dashing Banks, as he tells us, was climbing Ararat (17,210 feet high—he puts that in *Who's Who* too), and crossing the Arabian Desert on a camel (from where to where he does not say).[20]

It is amazing, unless one knows this type of glamor-mongering archaeologist, that Mr. Banks, after months in Salt Lake City as an expert on the subject, could come out with such howlers as that "Smith seems to have obtained the documents from a sea captain,"[21] that it was the Mormon officials themselves who "turned the manuscripts over to Spalding" with the request that he investigate their authenticity,[21] that hypocephali such as Facsimile 2 (of which less than 50 were known at the time) existed by the millions: "It has been estimated that something like 20,000,000 of Egyptian mummies have been discovered. . . . Beneath each mummy's head, [lay] a cushion. . . . The disks, found in great numbers, are nearly alike, varying only slightly with the period from which they come."[22] Banks also announced that Joseph Smith had never possessed any papyri at all but only such little plaster disks.[23] Apparently nothing Mr. Banks could say was too absurd to be swallowed by the open-mouthed scholars on the Bench as long as the magic words "science" and "progress" were evoked with ritual regularity.[24]

We should not leave our experts without a word about Sir E. A. W. Budge (1857-1934), who in 1903 had agreed with his colleague Woodward at the British Museum "in declaring the Prophet's interpretation bosh, rubbish. . . ."[25] This was a demonstration of Budge's "ferocious bark, which could turn to biting if need be."[26] Others could bark back, however, and when Budge gave the Englishman Thomas Young priority over Champollion in the translation of Egyptian, an eminent French Egyptologist quoted Peter Renouf: "No person who knows anything of Egyptian philology can countenance so gross an error."[27] Jean Capart noted that the highest praise of Budge must also be his severest criticism—the phenomenal productivity for which he paid too high a price.[28] Animated by the laudable objective of providing as many texts as possible for students and as many translations as possible for the public, Budge dashed off the longest list of publications in the entire scope of *Who's Who*.[28] To do this he followed no plan, paid no attention to the work of others, never indicated his sources; "his interpretation of figures is extremely defective," wrote Capart, "and his translations are full of completely erroneous ideas."[29] "I can categorically declare," wrote the same critic, of Budge's *Gods of the Egyptians*, "that it is bad; the work lacks the necessary preparation."[30] As R. Campbell Thompson observed, Professor Budge was always "in too great a hurry to finish."[31] Will anyone maintain that he was not in a hurry, his old impulsive blustering self, when he offhandedly condemned the interpretations of the Facsimiles?

It is still going on: If nothing else, our long involvement with the affair of 1912 has taught us something about the limitations of scholarship. We should know by now the meaning of the maxim, "there are no fields—there are only problems," with its corollaries that familiarity with a field does not mean mastery of all related problems, since no major problem is to be solved within the walls of any one department. Since closed systems are a fiction, the conclusions of science must remain tentative forever: ". . . the method of critical discussion does not establish anything [writes Popper]. Its verdict is always and invariably 'not proven.'"[32]

Consider for a moment the scope and complexity of the materials with which the student *must* cope if he would undertake a serious study of the Book of Abraham's authenticity. At the very least he must be thoroughly familiar with (1) the texts of the "Joseph Smith Papyri" identified as belonging to the Book of the Dead, (2) the content and nature of the

mysterious "Sen-sen" fragment, (3) the so-called "Egyptian Alphabet and Grammar" attributed to Joseph Smith, (4) statements by and about Joseph Smith concerning the nature of the Book of Abraham and its origin, (5) the original document of Facsimile 1 with its accompanying hieroglyphic inscriptions, (6) the text of the Book of Abraham itself in its various editions, (7) the three Facsimiles as reproduced in various editions of the Pearl of Great Price, (8) Joseph Smith's explanation of the Facsimiles, (9) the large and growing literature of ancient traditions and legends about Abraham in Hebrew, Aramaic, Arabic, Greek, Slavonic, etc., (10) the studies and opinions of modern scholars on all aspects of the Book of Abraham.

It will not do to consider just one or two of these areas before passing judgment on the Book of Abraham; yet so far nobody has done more than that. Who *can* hope to cover all that ground? Only a lot of diligent students with plenty of time and big libraries at their disposal. That is why we cannot accept as final the brief and scattered departmental studies of the Book of Abraham. It is not because we do not respect the knowledge and ability of the experts or because we feel in any way superior to them (the world will not see another Eduard Meyer until the millennium), but because the nature of the problem calls for infinitely more care and study than has been put into it.

There are two propositions regarding the Book of Abraham that none can deny. The one is that Joseph Smith could not possibly have known Egyptian as it is understood today. The other is that the Prophet has put down some remarkable things in the pages of the Book of Abraham. Why should we waste time on Proposition Number 1? What can we say about a method of translation that completely escapes us? This writer is anything but an Egyptologist, yet he has stood on the sidelines long enough to know that there is no case to be made out against the Book of Abraham on linguistic grounds for the simple reason that Joseph Smith did not commit himself beyond the interpretation of the Facsimiles.[33] We cannot pretend to understand *how* the Book of Abraham was translated, but that should not seriously disturb us, since nobody understands the method by which some of the greatest scholars were able to translate texts that no one else could read—one thinks of George Smith, Edward Hincks, and the late Francis Llewellyn Griffith. In their case, it was the result that justified the intuition, and not the other way around. So let it be with Joseph Smith: we must still take his word for it that he was actually translating, but the result of his efforts is a different matter —could such a monument be the result of trickery and deceit? It is Proposition 2 that provides us at last with firm ground to stand on—and none of the critics have ever given it a moment's thought!

What Joseph Smith tells us about Abraham in the book attributed to him can now be checked against a large corpus of ancient writings, unavailable to Joseph Smith, to which we shall often refer in the pages that follow. He has also given us, independent of any translated text, his interpretations of the three Facsimiles, and it is to these that we now address ourselves. It was in his explanation of the Facsimiles, it will be recalled, that our experts of 1912 were convinced that they had caught the Prophet out of bounds. But they were wrong: none of them knew nearly enough about the Facsimiles to pass judgment as they did. That *we* do not know the answers is beside the point, which is that present-day scholarship would reverse the fundamental principle on which the authorities of more than half a century ago rested their conclusions, namely, the conviction that Egyptian writing is a good deal harder to interpret than Egyptian pictures. Actually, Mercer got it backwards when he said that

"The largest part of the

consists of

"while the translation of ignorantly copied hieroglyphs is a precarious proceeding, the interpretation of Egyptian figures is a comparatively simple matter."[34] For the beginner, to be sure, this is true; but as the student gets more and more of the grammar and vocabulary, the writing naturally becomes increasingly easier to read; but the pictures that once looked so simple and obvious become, alas, ever more puzzling, until we finally get to the top of the ladder where the full-fledged Egyptologists frankly tell us that the reading of a text is far easier than the correct understanding of symbolic pictures.

A hundred years ago Maspero and Naville agreed that "a philologically easily understood sentence, the words and grammar of which give us not the slightest difficulty," often conveys ideas that completely escape all the experts, these being also the ideas behind the pictures.[35] And today Professors Wilson and Anthes would concur in the same view. The latter calls attention to our "helplessness in the face of these mythological records," both "texts and pictures,"[36] while Dr. John A. Wilson suggests the amusing analogy of an Eskimo who had never heard of the Bible trying to make sense of the old hymn "Jerusalem the Golden"; he "might grasp the individual meanings of all the words . . . but he would still be puzzled by the allusions. . . . We have similar troubles in trying to apply our understanding to the religion of the ancient Egyptians, which dropped out of human ken for more than 1500 years."[37] The ancient pictures have a face value that is clear enough to us and to the Eskimo, but what they said

...papyri in the possession of the Church fragments from the Egyptian Book of the Dead...."

to an Egyptian is another matter.

The Mormons were not slow in calling attention to this fatal limitation to the understanding of the Facsimiles: "I repeat," wrote Dr. John A. Widtsoe, "that something more must be done than to label a few of the figures Osiris, Isis or Anubis before Joseph Smith can be placed in 'the same class of fakers as Dr. Cook.'"[38] The mere names tell us nothing unless we can also tell "who and what were Isis and Horus and all the other gods of Egypt? Not by name and relationship, but as expressing the Egyptian's vision of . . . the past, the present and the hereafter?"[39] Sjodahl and Webb asked similar questions, but the Mormons were ignored because they were not Egyptologists. Yet, shortly before, Georg Steindorff had written: "We know relatively little about Egyptian religion in spite of the abundance of pictures and religious texts of ancient Egypt which have come down to us. We know, it is true, the names and the appearances of a large number of divinities, we know in which sanctuaries they were honored, but until now we have but few notions about their nature, and the significance which the people and the priests gave to them and the legends attached to their persons."[40] And today Jaroslav Cerny can still write: "For the Old and Middle Kingdom there are hardly more than proper names to give us a glimpse into the beliefs of the common people and their relationships to the gods,"[41] while Jequier points out that the "shocking contradictions" in the interpretation of religious imagery "show us that we have not yet found the truth."[42] There is nothing for it, says Jequier, but for each scholar to continue on his way, "each interpreting in his own manner and according to his means . . . and so gradually penetrate the mystery of the Egyptian religions."[42] These were the very points that the Mormons were trying to make and that the opposition, determined at any price to give the impression of great and definitive knowledge, quietly ignored.

The Book of the Dead: The largest part of the Joseph Smith papyri in the possession of the Church consists of fragments from the Egyptian Book of the Dead, the fragments having been recently translated and discussed by no less a scholar than Professor John A. Wilson of the Oriental Institute.[43] "Scholars had barely begun the study of the Book of the Dead," Edouard Naville recalled, "when they saw that the text swarms with difficulties . . . the prevailing mysticism, the abundance of images, the oddity of the pictures, the impossibility of knowing how the Egyptians expressed even the simplest abstract ideas—all offer formidable obstacles with which the translator is continually colliding."[44]

These points can be illustrated by the most easily recognized section of the Joseph Smith papyri, namely, the fragment with the picture of a swallow, Chapter 86 of the Book of the Dead. It is, according to the rubric (the title in red ink), "A Spell for Becoming a Swallow." But what do we find? To this day Egyptologists cannot agree on just what is meant by "spell"—is it a recitation? an ordinance? an act of meditation? an incantation? merely a chapter? Neither does anyone know for sure in what sense the "transformation" is to be understood—whether it is a change of form, a transmigration, imitation, moment of transition, passage from one world to another, mystic identification, ritual dramatization, or what not. And what about this business of becoming a swallow? In the same breath the speaker announces that he is a scorpion, and after the title there is nothing in the text that even remotely suggests anything having to do with a swallow—literal, typological, allegorical, or mystical. Certainly what the subject does is most unswallow-like and unscorpion-like as he advances on his two legs and stretches forth his two arms in the accepted human fashion.[45] Strangely, the titles are often easier to understand than the sections that go with them, as if, Thomas George Allen points out, the two were of different origin and history.[46]

Such confusion may in part be explained by the alarming fact that the ancient scribes who produced these documents were often unable to read what they were writing. By the twenty-first dynasty, Naville noted, the ignorance of the scribes reached the point (toward which it had long been steadily tending) of complete miscomprehension of their own texts, betrayed by the common habit of copying entire sections backwards![47] "Even in their original state," however, Professor Allen assures us, "the sanctity of the spells proper was furthered by intentional obscurities,"[48] so that no matter how far back we go we will always be in trouble.

At all times, W. Czermak observes, "the concrete wording of the Book of the Dead is illogical and fantastic," but its religious sense, he insists, is not; if we confine our researches, therefore, to the examination of the text, as almost all students do, we are bound to get nowhere.[49] This is not a paradox: the divine words don't need to make sense in order to be taken seriously. For some years this

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writer taught classes of Moslem students who gloried in the thrilling sound of the Koran while resenting, some of them fiercely, any suggestion that a mortal listening to those words might possibly understand their meaning—their incomprehensibility was a stamp of divinity.

The Book of the Dead is a huge Chinese puzzle. In the first place, no two copies are just alike and most of them differ widely, so widely, in fact, that if we were to gather together all the materials in all the various copies and reconstruct from them a single standard text, "the whole would make an ensemble that would be hard to reproduce and even harder to use."[50] The pictures often have nothing to do with the texts they accompany, and sometimes illustrate things not found in the book at all.[51] Texts and pictures (they are usually called vignettes) were usually done by different persons, and "generally speaking, the beauty of the vignettes runs counter to the goodness of the text."[52] By the same token some of the most beautifully written texts are among the worst in grammar and spelling, for everything seems to go by mere appearances, so that the relation between the effectiveness of a certain spell and the actual contents of the spell is "often incomprehensible."[53] Texts were valued long after their real meaning was lost from sight because "the magical use of these old religious texts is based on their external aspects; it is magic, not religion that loves learned obscurity, actually taking pleasure in what is incomprehensible because of its mysterious allure."[54] This means that the documents defy classification, each being "an agglomeration of texts related in content but coming from different epochs and backgrounds."[55]

Anything Goes! Since the Egyptians were, as is well known, the most conservative of people, and since funerary rites, as is equally well-known, belong to the most tradition-bound and

"... each individual was free to impose his private taste and his personal history into the record whenever he saw fit."

conservative department of human activity, it is quite baffling to find just in this particular branch of this particular culture what seems to be a total lack of official or social control. Everything is up to individual choice: some vignettes drawn to order for a particular buyer might in the end be bought by somebody else ordering completely different texts to go with them;[56] sometimes a text chosen by one person would catch the fancy of others who would order the same for themselves;[57] individuals would for their private funeral texts "borrow, apparently without a qualm, many of the Pyramid Texts, including their implications of royalty," while at the same time blithely composing new chapters on the spot to suit their fancy.[58] If a person did not understand an old text, that made little difference—he would simply latch on to something in the manuscript that caught his fancy, even if it was only a single word or symbol, and put it down for its magical use.[59] "Sometimes a space was kept blank for a vignette which was to record some special feature of the deceased."[60] As to the order in which the texts occurred, there was no fixed order, and different general arrangements were popular at different periods.[61]

It will be useful to keep all this in mind when we consider the Facsimiles, which have been brushed aside as "typical" Egyptian funerary documents, though uniqueness is a conspicuous characteristic of such documents, and the Facsimiles are among the strangest. Completely counter to what one would expect in an ancient and venerable tradition of ritual documentation, each individual was free to impose his private taste and his personal history into the record whenever he saw fit: ". . . each copy," according to T. G. Allen, "comprised a collection of spells both selected and arranged on a more or less individualistic basis."[62] And this goes for the oldest funerary monuments as well as the latest crude papyri: "Not one of the mortuary Temples hitherto excavated has proved to be an exact replica of any other known example."[63] Typical is the representation of the rite of the opening of the mouth, depicted in some 80 tombs over a period of more than 1500 years: all but seven of the tombs offer only "an extremely curtailed representation," no single tomb shows the entire rite, and what one tomb shows another does not; also, during the long centuries of transmission "no systematic variation" appears.[64]

It was at first assumed that the Book of the Dead was a ritual text, and Champollion gave it the name of the Egyptian Funeral Ritual; but that interpretation was given up when it was recognized that no ritual is described: There is not a single mention in the Book of the Dead of anything that the dead person or any priest or any member of the family is required to do.[65] Taken as a whole or a part, "one gathers the impression that the compilers of the Book of the Dead included any religious material suitable for recitation as a spell regardless of its contents."[66]

As an illustration of this puzzling unconventionality, we may take the best-known picture from the Book of the Dead, the well-known judgment scene or "Psychostasy," a fine example of which is found among the Joseph Smith papyri. This judgment of the dead is the sort of thing that any amateur expert could explain at first glance, but those with experience tell us that "we do not even know what significance it may have had for the dead."[67] Though the scene occurs in many copies of the Book of the Dead, it is by no means found in all of them, and it would seem that "not all the dead are required to stand judgment."[67] What is more, there is no indication anywhere that standing trial successfully will lead to any kind of blessedness, nor any certainty whatever about what is supposed to happen to the wicked in the hereafter; and except for its occasional representation in the Book of the Dead, the idea of judgment is nowhere so much as hinted at in all of the Egyptian documents.[68] The dead person is tried for 42 sins: "How strange!" cries Naville, "the 42 sins are not the same in all the texts."[69]

We often read of transformations, the capacity of the dead to assume whatever form he will, "but not all the dead take advantage of this privilege and nothing obliges them to do so."[69a] Transmigration may be indicated, "but there is no doctrine of compulsory transmigration."[70] In fact, in all this vast literature of the beyond, "there is neither a system nor any definite ideas about the fate of the dead beyond the grave. . . . In the Book of the Dead the goal is as uncertain as is the way to get there. . . . there is no compulsion and no necessity."[71] Down through the centuries of tradition there is not the slightest indication "of any authoritative transmission of theological interpretations."[72] And yet, in spite of this lack of controls, we cannot learn from these sources what the Egyptians really thought of death, for all thoughts on the subject such as occur in their secular writings have been rigidly excluded.[73] The one safe, or at least what Gardiner calls the "most valuable," guideline to the understanding of Egyptian texts, that is, "the logic of the situation," is denied

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The Book of the Dead stands in line of descent of a very ancient corpus of writings beginning with the Pyramid Texts. The so-called Coffin Texts, standing midway between the Pyramid Texts and the Book of the Dead, "contain in about equal number" chapters found on the one hand in the Pyramid Texts and on the other in the Book of the Dead, while there are many passages in the Coffin Texts that are found in neither of the other two,[75] some of these being nonetheless just as old as the Pyramid Texts themselves.[76] "The Coffin Texts," says Lacau, "overwhelm us with unanswered questions,"[77] mostly the same questions that confront us in the Book of the Dead.[78] It seemed to Breasted that "the priests to whom we owe the Coffin Text compilations allow their fancy to roam at will," so that "it is difficult to gain any coherent conception of the hereafter which the men of this age hoped to attain."[79]

Thus, we see that the problems of the Book of the Dead are not merely the result of decadent and sloppy thinking; in fact, the same problems meet us in the very beginning, where the priests of Heliopolis in compiling the Pyramid Texts selected those "sayings" which they considered most desirable for particular individual kings.[80] The Pyramid Texts were used in ritual, but already "the Coffin texts have deserted the firm ground of ritual," presenting a "kaleidoscope of ideas that do not reflect the cult but are very free."[81] Though the Coffin Texts differ widely from coffin to coffin and follow no plan of organization, they do all have certain ideas in common, according to Louis Speleers, namely, (1) the idea of a physical resurrection and a spiritual existence in eternity, and (2) the reception of the dead by Osiris.[82] The doctrine of Osiris lies at the heart of the business, yet in all of Egyptian literature "no

The view that "the Book of the Dead is nothing but...fantastic ideas" is the easy way of "escaping a humiliating confession of ignorance...."

systematic exposition of this myth is known,"[83] and we would know nothing whatever about it were it not for the remarks of some poorly informed Greeks.[84] As in the Book of the Dead, the coffin text owner is always going somewhere, "but where he is going on his long road is not to be clearly discerned from the spells."[85]

"*Yet there is method in 't*": The scholars who condemned the Facsimiles in 1912 by labeling them scenes from the Book of the Dead never bothered to answer the urgent question of J. M. Sjodahl, "What *is* then the Book of the Dead?"[86] The question is still in order. Since the beginning, "the idea has prevailed that the Book of the Dead is nothing but a conglomeration of fantastic ideas," but that, as leading Egyptologists are pointing out today, was just the easy way of escaping a humiliating confession of ignorance and a crushing commitment to years of hard work.[87] As a result, "the 'illogic' of the Egyptians has almost become an article of faith in our science—much to its loss."[88] We have been told *ad nauseam* that things that supposedly intelligent Egyptians took seriously were "unmitigated rubbish,"[89] that Egyptian religion is "inarticulate, fuzzy, and incoherent from the logical point of view,"[90] that "the mentality of the East" will forever escape us logical Westerners,[91] that the Egyptians "like all primitives emerging from the night of prehistoric times had yet to discover and explore the real world,"[92] that "ancient Egyptian religion was a motley mixture of childishly crude fetishism and deep Philosophic thought,"[93] ". . . a hotchpotch of warring ideas, without real unity of any kind."[94]

Perhaps the most enlightening discourse on this theme is that of Professor Louis Speleers, who in his work on the Coffin Texts takes the Egyptians to task with great feeling for holding religious beliefs that clash at every point with the teaching of Roman Catholic scholastic philosophy. He is shocked to find among the Egyptians "the total absence of the idea of an Absolute Being," but in its place the concept of a God who is "but man on a higher scale."[95] Their unpardonable sin is to prefer concrete to abstract terms: they "ignore the Absolute Good" to describe eternal bliss "in terms of earthly objectives."[96] In their thinking, "everything is as material and concrete as the Christian metaphysic is abstract and spiritual."[97] Even worse, if possible, they fail to place rigorous logic before all other considerations: "These ancients always proceed by simple affirmation and negation. . . . They don't think, they only 'feel' . . . no critical sense, no method."[98] Thus, they "expect to live forever with their neighbors and the delights of material things while at the same time sharing the life of gods and spirits."[99] "It is as if the principle of contradiction . . . did not exist for them."[100] Disgustingly egocentric, too, with the individual clinging to his personal identity throughout the eternities;[101] which is highly unscientific to the bargain, what with the "transposition of earthly things to a divine existence and of a dead person to another world . . . ," and otherwise "accepting the most improbable miracles, denying the laws of nature as we understand them."[102] It all bespeaks "a disorder of the brain . . . which provokes in us a horror of everything that offends our more or less innate sense of logic."[103] "As to their cosmology . . . there is nothing in common between certain of their cerebral conceptions and our own intellectual operations"; where Christian thinking "applies the most rigorous logic," the Egyptian "accepts the most shocking contradictions," of the most "rudimentary and childish thinking."[104]

Significantly enough, Dr. Speleers admits that the early Christians were guilty of the Egyptian type of thinking, regarding heaven and hell, for example, as definite places, "and it was only in the course of the Middle Ages [that is, thanks to the efforts of Scholastic philosophy] that they were recognized as a 'psychic state' of human existence."[105] And even as the Egyptians could not think of existence without some physical base, "one must recognize that the Christians themselves could not free themselves from this idea until a certain period of time had passed, and even then only to a certain degree."[106] To bring out their glaring contrast, Professor Speleers places certain of his own beliefs side by side with their Egyptian opposites; and given the choice between the two, there can be little question but that the Latter-day Saint would choose the Egyptian version every time. Indeed, at the present time, Catholics are becoming rather cool to the appeal of Scholastic philosophy, and many Egyptologists are beginning to ask whether the Egyptians were such fools after all. As examples of some of his own impeccable logic, Speleers tells us how "God through the mediation of his creatures becomes aware of that which He is not,"[107] and how the human soul "requires to be resurrected in a body, but . . . purged of all necessity of organs."[108] And he calls the Egyptians confused!

From the very first there were eminent Egyptologists who suspected that people as clever as the Egyptians could not possibly have been as anti-logical

as they seem to be from their writings. What we have in the texts, they argued, must represent the breakdown of a religion which in the beginning was entirely logical.[109] The most widely accepted explanation for all the confusion was the well-known determination of the Egyptians to throw nothing away: ideas, images, and stories originating in remote times and places were all welcomed by the Egyptian community and retained side by side, with ingenious efforts to explain their clashing coexistence and, when these failed, a good-natured and permanent hospitality, that "liberal" or "additive" attitude that allowed room for everybody in the temple.[110]

Along with this, we have today an increasing tendency to seek the explanation of many paradoxes not in Egyptian intransigence but in our own ignorance of what was really going on. "We cannot subscribe," wrote Henri Frankfort, "to the prevalent view that . . . the Egyptians held a number of incompatible ideas in hazy or muddleheaded confusion," this false idea being "founded on a discrepancy between our own outlook and the views and intentions of the ancients."[111] Alan Shorter seconds this: "We are apt to stigmatize as 'contradictory' the apparently confused ideas which run through . . . many Egyptian texts, when perhaps it is ourselves who are interpreting them too literally."[112] F. Daumas lays down some rules to be observed in the reading of Egyptian religious texts: (1) Assume a minimum of errors in a text, always giving the Egyptians instead of ourselves the benefit of the doubt. (2) "Believe that if we do not understand it is because we are badly informed, rather than imputing a shortage of intelligence to the Egyptians. . . . Let us not be hasty to condemn what on first sight looks chaotic and confused."[113] It was for failing to observe these principles, it will be recalled, that Professor Mercer was taken severely to task by his reviewers.[114] "Our attitude to the Egyptians," wrote Daumas, "has been that of children who find their parents to be outmoded and old-fashioned and conclude from that that they must be absolute nincompoops"; to fall back on Egyptian unreason to explain what we cannot understand is not a sound practice: "it is a vessel that leaks on all sides, and it leads quickly . . . to the conviction that the Egyptians were utterly stupid."[115] In the same vein the eminent Egyptologist Adrian de Buck chided those who find fault with the Egyptian language as primitive and defective: the real fault with the language of the Egyptians, de Buck points out, is, after all, simply that it is not *our* language.[116]

"I have never met a specialist," writes Professor Anthes, "who did not have the highest respect for the Egyptian craftsmanship, and all agree in classifying the best Egyptian work as perfect in form and timeless in appeal." Moreover, Anthes continues, we judge Egyptian military and political history by the same measures we use for modern history, never claiming Egyptian leaders to be naive or primitive in their thinking. In everything militarily they come up to the highest standards and often surpass the best the later world can produce. Yet we give these same people no credit for brains whatever when it comes to the subject that interested them most, religion![117] A century ago E. Revillout called attention to this strange bias.[118] What is behind it? Anthes and Frankfort suggest not a different level of intelligence but a different method of solving problems.

"I have never met a specialist," wrote Professor Anthes, "who did not have the highest respect for the Egyptian craftsman. . . ."

We get neat final solutions to our problems by isolating them in artificially closed systems. Thus we find a tidy correlation between the consumption of cholesterol and heart disease and immediately announce that all cholesterol is deadly. We get quick answers by drastic oversimplification. The Egyptian, on the other hand, "did justice to the complexity of the problem by allowing a variety of partial solutions."[119] After a statement in a funerary text, for example, it is common to find the phrase, "Some say this means so-and-so . . . ," followed by another, "Others say it means so-and-so . . . ," and so on, the reader being given his choice among a number of "official" explanations.[120] What we have here is "liberality in dogmatics rather than inability to think clearly."[121] Why settle for a final answer before we know all the facts? If two pieces of the jig-saw puzzle did not fit together, the Egyptians did not, as we so often do, pronounce one of them to be a fraud and throw it away, but they allowed for the possibility that there might be missing pieces that in the end would link up the two apparent contradictions.

This attitude some have called the "multiplicity of approaches": "Ancient thought . . . admitted side by side certain limited insights which were held to be simultaneously valid."[122] Hence, "quasi-conflicting images should not be dismissed in the usual derogatory manner,"[123] since they are expressions of "the habit of using several avenues of approach to subjects of a problematical nature."[124] The modern single-line approach is neater and easier to understand, but the history of Christian dogma has

shown only too clearly how brittle and bigoted its solutions are. ○

(To be continued)

FOOTNOTES

[1]Theodule Deveria, "Fragments de Mss. Funeraires Egyptiens considercs par les Mormons comme les memoires autographes d'Abraham," in *Memoires et Fragments* (Paris: Leroux, 1896), published in *Bibliotheque Egyptologique*, Vol. 4 (1896), pp. 195-202; see also "Specimen de l'Interpretation des Ecritures de l'ancien Egypte," *ibid.*, pp. 165ff.

[2]Franklin S. Spalding, *Joseph Smith as Translator*, p. 19.

[3]All this from the biography by his brother, Gabriel Deveria, "Notice Biographique de Theodule Deveria (1831-1871)," in *Bibliotheque Egyptologique*, Vol. 4 (1896), pp. i-xlviii.

[4]*The Improvement Era*, Vol. 16 (1913), pp. 703-4.

[5]*Who's Who in America*, 1912, p. 1648.

[6]J. P. Peters, *Early Hebrew Story* (New York: Putnam's, 1904), p. 129.

[7]*Ibid.*, p. 143.

[8]His work on mummy bandages while with the Hearst Egyptological expedition of the University of California is noted by G. E. Smith, in *Annales du Service*, Vol. 7 (1906), p. 157.

[9]Howard Carter and Arthur C. Mace, *The Tomb of Tutankhamen* (New York: Cooper Square, 1963), Vol. 1, pp. 107-9.

[10]Arthur C. Mace, *The Tomb of Senebtisi* (New York: Metropolitan Museum, 1916), p. 35, note 1: "The greater part of these translations is due to the kindness of Dr. Alan H. Gardiner." Since the only inscriptions in the tomb were very short and easy ones, one wonders why Dr. Gardiner was needed to translate "the greater part" of them, and how much would be left to the genius of Dr. Mace. So also Carter and Mace, *op. cit.*, Vol. 1, 109: ". . . Dr. Alan Gardiner kindly undertook to deal with any inscriptional material that might be found."

[11]Raymond Weill, in *Revue Egyptologique*, Supplement 1950, p. 48.

[12]Obituary in *Journal of Egyptian Archaeology*, Vol. 20 (1934), p. 107.

[13]*New York Times*, Dec. 29, 1912, magazine section.

[14]*Who's Who in America*, 1924-25, p. 331.

[15]*Era*, Vol. 16 (1913), p. 613.

[16]*Era*, Vol. 71 (May 1968), p. 57.

[17]George A. Barton, quoted in *Era*, Vol. 16 (1913), p. 774.

[18]Quote is from a *Christian Herald* article given at length in *Literary Digest*, July 10, 1915, p. 67, where also Banks is quoted: "Lately I have been delivering a series of lectures under the auspices of one of the departments of the University of Utah.

[19]*Ibid.*, p. 66: "The knowledge of such facts is working like a leaven. . . . The Board of Regents of the University of Utah, avers Professor Banks, is 'predominantly Mormon' and 'making desperate efforts to check the growth of progress,' etc.

[20]*Who's Who in America*, 1924-5, pp. 303-4.

[21]Banks, *op. cit.*

[22]Quoted in *Era*, Vol. 16 (1913), p. 774.

[23]". . . the inscriptions are not upon papyrus, but upon small clay objects. . . ." Banks, *loc. cit.*

[24]See his sanguine remarks quoted in *Era*, Vol. 16, p. 774 75. "At the close of one of the lectures a bright young Mormon student accompanied me to the club where I was stopping. He asked about Joseph Smith's translation of the Egyptian inscriptions, for he remembered the discussion of two years ago. He is a Mormon only in name. A Mormon gentleman . . . showed me about the Temple grounds. He was ashamed of his religion . . . and he represents the younger generation of Mormons," Banks, *op. cit.*

[25]Reported in *Era*, Vol. 16, pp. 341ff, and *Deseret News*, Dec. 19, 1912, p. 4.

[26]R. Campbell Thompson, in *Journal of Egyptian Archaeology*, Vol. 21 (1935), p. 69.

[27]E. Andersson, in *Sphinx*, Vol. 12 (1909), p. 237.

[28]Thompson, *loc. cit.*; J. Capart, in *Bulletin critique des Religions de l'Egypte* (Brussels, 1905-1913), p. 25.

[29]Capart, *op. cit.*, pp. 26-28.

[30]*Ibid.*, p. 25.

[31]*Ibid.*, pp. 68f, noting that Budge "early relinquished" the writing of articles and turned out instead about 120 Oriental books. His work "undeniably does show this haste."

[32]Karl R. Popper, *Federation Reports of the*

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American Society for Experimental Biology. Vol. 22 (1963), p. 970.

[33]In translating the Book of Abraham Joseph Smith apparently made no use of any of the fragments of the Book of the Dead now in possession of the Church; the so-called *Egyptian Alphabet and Grammar* has never enjoyed any official status; the connection between the Book of Abraham and the "Sen-sen" papyrus remains a mystery: see our preliminary remarks in *BYU Studies*, Vol. 8 (Spring 1968), pp. 245-54, and *Dialogue*, Vol. 3, No. 2 (Summer 1968), pp. 99-105.

[34]S. A. B. Mercer, in *Utah Survey*, Vol. I, p. 25, and *Era*, Vol. 16, p. 612. *Cf.* Mercer in Spalding, *Joseph Smith as Translator*, p. 29.

[35]Edouard Naville, *Das Aegyptische Todtenbuch der XVIII. bis XX Dynastie. Einleitung* (Berlin, 1886), p. 2; Gaston Maspero, in *Bibliotheque Egyptologique*, Vol. 1 (1893), p. 22.

[36]Rudolph Anthes, in *Artibus Asiae*, Vol. 20 (1957), p. 92.

[37]John A. Wilson, in *Dialogue*, Vol. 3, No. 2 (Summer 1968), p. 71.

[38]Widtsoe, *Era*, Vol. 16, p. 618.

[39]*Ibid.*, p. 457.

[40]Georg Steindorff, *Baedeker's Guide to Egypt and the Sudan* (Leipzig, 1908), pp. cxii-cxxvi.

[41]Jaroslav Cerny, *Ancient Egyptian Religion* (London: Hutchinson's University Library, 1952), p. 54.

[42]Gustave Jequier, *Considerations sur les Religions Egyptiennes* (Neuchatel: 1946), pp. 7-8.

[43]Wilson, *op. cit.*, pp. 67-85.

[44]Naville, *op. cit.*, p. 2.

[45]Wilson, *op. cit.*, pp. 79-80.

[46]Thomas George Allen, *The Egyptian Book of the Dead* (University of Chicago Press, 1960), p. 3.

[47]Naville, *op. cit.*, p. 41; *cf.* E. A. W. Budge, *Egyptian Religion*, p. 45.

[48]Allen, *loc. cit.*

[49]W. Czermak, in *Ztschr. f. Aeg. Sprache*, Vol. 76 (1940), p. 10.

[50]Naville, *op. cit.*, p. 11. The various texts and interpretations were introduced with no idea of trying to "add to a composite design," R. Anthes, *op. cit.*, p. 93.

[51]Naville, *op. cit.*, pp. 38-39.

[52]Theodore M. Davis, *The Funeral Papyrus of Iouiya* (London: Constable, 1908), p. 1.

[53]Hans Schack-Schackenburg, *Das Buch von den Zwei Wegen des seligen Toten* (Leipzig: Hinrichs, 1903), p. 9. Thus the magnificent Turin Papyrus "swarms with every kind of mistake," Naville, *op. cit.*, p. 3.

[54]Schack-Schackenburg, *op. cit.*, p. 10.

[55]Etienne Drioton, in *Archiv fuer Orientforschung*, 12 (1959), p. 261. ". . . an arrangement of the manuscripts in classes and lines of descent is not possible, so that we must fall back on an eclectic method." Hermann Grapow, *Das 17. Kapitel des aegyptischen Totenbuches* (Inaugural-Dissertation, Friedrich-Wilhelms-Universitaet, Berlin, 1912), p. 51.

[56]Naville, *op. cit.*, pp. 38-39.

[57]*Ibid.*, p. 40.

[58]Thomas George Allen, in *Journal of Near Eastern Studies*, Vol. II (1965), p. 177.

[59]Hermann Kees, *Der Gotterglaube im alten Aegypten* (Leipzig: Hinrichs, 1941), p. 254.

[60]Davis, *op. cit.*, p. 2.

[61]Naville, in *Bibliotheque Egyptologique*, Vol. 1 (1893), p. 25.

[62]Allen, *loc. cit.*

[63]I. E. S. Edwards, *The Pyramids of Egypt* (Penguin Books, 1952), p. 114.

[64]S. Bjerke, in *Numen*, Vol. 12 (1965), pp. 202-3.

[65]Richard Lepsius, *Aelteste Texte des Totenbuches* (Berlin, 1867), p. 6; Edouard Naville, *Das Aegptische Todtenbuch*, p. 19.

[66]Alan Shorter, *The Egyptian Gods* (London: K. Paul, 1937), pp. 64-65.

[67]Naville, *op. cit.*, p. 22.

[68]*Loc. cit.*, and Alfred Wiedemann, *The Ancient Egyptian Doctrine of Immortality of the Soul* (New York: Putnam's, 1895), pp. 55-57; Naville, *op. cit.*, p. 22.

[69]*Ibid.*, p. 26.

[70]*Ibid.*, p. 22.

[70]Wiedemann, *op. cit.*, p. 66.

[71]Naville, *op. cit.*, p. 21; *cf.* Wiedemann, pp. 49f: "The Egyptians never attained to any clear idea of the Osirian underworld; the same confusion and obscurity reigned over it as over the whole conception of the unseen world and of deity. . . . each was at liberty to form for himself a more or less modified conception of the characters of the underworld."

[72]Rudolph Anthes, in *Artibus Asiae*, Vol. 20, p. 95.

[73]E. Suys, in *Orientalia*, Vol. 1 (1932), p. 65, noting that the average Egyptian seems to have been rather skeptical about the whole business.

[74]Alan Gardiner, *Egypt of the Pharaohs*, p. 24.

[75]Pierre Lacau, in *Receuil des Travaux*, Vol. 26 (1904), p. 59.

[76]H. Kees, *Aegyptischen Totenglaube*, p. 255, noting that the content of the Coffin Texts in general suggests "freely selected pieces from a corpus of Pyramid Texts."

[77]Lacau, *op. cit.*, p. 61.

[78]Capart, *Bulletin Critique des Religions de l'Egypt* (1904) p. 31, quoting Lacau.

[79]James Breasted, *Religion and Thought in Ancient Egypt* (London, 1912), p. 278.

[80]Kees, *op. cit.*, p. 15. According to Kees, not only the Book of the Dead but the Coffin Texts and Pyramid Texts as well are all "entirely disorganized collections of unrelated sayings," p. 14:

[81]R. Anthes, in *Ztschr. fuer Aegyptische Sprache*, Vol. 82 (1958), pp. 7-8.

[82]Louis Speleers, *Textes des Cercueils* (Brussels, 1946), xxxii.

[83]J. Cerny, *Ancient Egyptian Religion*, p. 35.

[84]For a recent estimate of the limitations of Greek knowledge on the subject, see Gardiner, *Egypt of the Pharaohs*, pp. 1-10.

[85]Hans Schack-Schackenburg, *Zweiwegebuch*, p. 15, noting also p. 11, that the real meaning of the "Two Ways" was entirely lost by the Middle Kingdom.

[86]I. M. Siodahl, in *Era*, Vol. 16, p. 331.

[87]W. Czermak, in *Ztschr. f. Aeg. Sprache*, Vol. 76 (1940), p. 9.

[88]Czermak, in *Archiv fuer Aegyptische Archeologie*, Vol. 1 (1938), p. 205.

[89]Gardiner, speaking of certain hymns, in *Revue Egyptologique*, Vol. 11 (1957), p. 55.

[90]Weill, in *Egyptian Religion*, Vol. 3 (1935), p. 121.

[91]Wilhelm Kaiser, in *Orientalische Literaturzeitung*, Vol. 58 (1963), p. 341, citing Hermann Junker.

[92]Weill, *op. cit.*, p. 119.

[93]Wiedemann, *op. cit.*, p. 1.

[94]H. R. Hall, in *Journal of Egyptian Archaeology*, Vol. 1 (1914), p. 77.

[95]Louis Speleers, *Textes des Cercueils*, pp. lxii, lxx.

[96]*Ibid.*, pp. lxx, xxxi, xix, xviii.

[97]*Ibid.*, p. xxxii.

[98]*Ibid.*, p. lxviii; also, "no concern for ontology or causality," p. lxix.

[99]*Ibid.*, p. xviii.

[100]*Ibid.*, p. lviii.

[101]*Ibid.*, p. lxx.

[102]*Ibid.*, pp. lxii-lxiii, lxix.

[103]*Ibid.*, p. lxxiii.

[104]*Ibid.*, pp. lxiv, xxxi: In short, "their cosmology is simplistic; they do not state clearly what they mean by life and nature," but simply accept such things as given quantities.

[105]*Ibid.*, p. xvii.

[106]*Loc. cit.* They accept "the most improbable miracles" (p. lxix), and "persistently confound the body and soul" (p. lxx). These are stock charges of the ancient pagan philsophers against the early Christians.

[107]*Ibid.*, p. xxx.

[108]*Ibid.*, p. ix.

[109]S. G. Maspero, in *Bibliotheque Egyptologique*, Vol. 1 (1893), p. 124.

[110]W. Kaiser, in *Oriental. Literaturzeitung*, Vol. 58 (1963), p. 342, discussing the theories of Herman Junker, *Die Geisteshaltung der Aegypter in der Frühzeit* (Vienna: Boehlau, 1961).

[111]H. Frankfort, *Ancient Egyptian Religion*, pp. 91, 125.

[112]A. Shorter, *The Egyptian Gods*, p. 86.

[113]F. Daumas, in *Revue de l'Histoire des Religions*, Vol. 160 (1961), pp. 147-48.

[114]*Era*, Vol. 71 (June 1968), pp. 20-21.

[115]Danmas, *op. cit.*, pp.) 139-40.

[116]Adrian de Buck, in *Chroniques d'Egypte*, Vol 23 (1947), pp. 26, 28, 34.

[117]Rudolf Anthes, in *Mittellungen der deutschen Orient-Gesellschaft zu Berlin*, No. 96 (Sept. 1965), pp. 5-6; *cf. Journal of the American Oriental Society*, Vol. 74 (1954), p. 36.

[118]E. Revillout, in *Ancient Egypt*, Vol. 1, p. 103, noting also *ibid.*, pp. 31-65, that Egyptian piety in no way differs from orthodox Christian piety in nature.

[119]Frankfort, *op. cit.*, p. 91.

[120]According to Anthes, in *Artibus Asiae*, Vol. 20, p. 95, this formula is "no allusion to any authoritative transmission of theological interpretation," but rather acknowledges the validity of individual judgment.

[121]Anthes, in *Journal of the American Oriental Society*, Vol. 74, p. 39. ". . . it was dogma, and not the transmission of earlie: myths. . . ."

[122]Frankfort, *op. cit.*, p. 4.

[123]*Ibid.*, p. 19.

[124]*Ibid.*, pp. 91f. The idea is discussed by R. Anthes, in *Zt. f. Aeg. Sprache*, Vol. 80 (1955), p. 85; and Vol. 78 (1954), p. 53; H. Kees, in *Totenglauben . . . der alten Aegypter*, reviewed by H. Wall-Gordon, in *Revue Egyptologique*, Vol. 13 (1961), p. 145.

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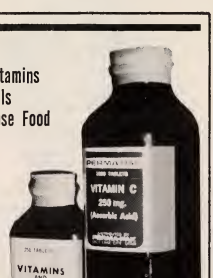

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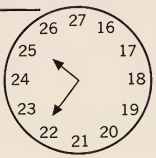

By Jim Johnston

Instructor, Calgary Institute of Religion

● As a small girl walked past the cathedral that she always passed on her way to and from school each day, the clock in the steeple chimed the hour; but, apparently broken, it didn't stop after striking 12—it kept on: 13, 14, 15, 16, and on it went. The little girl, becoming somewhat alarmed, ran home quickly. As she entered her home, she shouted to her mother, "Mommy, it's later than it's ever been before!"

My shout, echoing the cry of this little girl and that of our Church leaders, is that the hour is later than it has ever been before. Again with emphasis: There never has been a time when more has been demanded, when more has been required, and when more pressure has been exerted than that which is facing young people today. Never before has their time been at so great a premium. Never before has Satan had at his disposal such devices for exploiting youth—mass media, drugs, clothing styles, transportation—all used to lead young people away from the paths of righteousness and the gospel-centered life. These are not just any young people—these are our young people.

Never before has there been a time when the Lord has needed his helpers—all teachers in the Church—to be better prepared to fortify, strengthen, and encourage the youth against temptation and evil. The time given us to teach the youth right principles and right situational responses is just the same as always—too short. The time element increases the challenge that we, as teachers, have when we contemplate brightening the horizons of those who come or are brought by force or habit to learn from us.

With this awareness that the time we share with students is preciously short, what are we doing to make our classes purposeful? Does each lesson strike a meaningful note for each class member that helps him to sing better the song of this life? Do we direct the lesson to every member of the class, or do we make the lesson appeal only to the eager learners? It is easy to teach the front-row few in class, but what about those who are far away from the Church—that troublemaker who has driven every other teacher nearly to tears? I think it was Billy Sunday who said: "It is better to be 100 feet from hell headed away from it than 1,000 miles away headed toward it." No matter what our students have done in their past, or how meager their understanding of the gospel, we can help them direct their actions in the right path. The key to effectiveness in the classroom

stems from our genuineness in as well as out of class. Our personal involvement and our concern for students are shown in such things as inviting students into our home, putting our arm around the discouraged boy, attending sports events and cheering for their team.

Elder Marion D. Hanks, in a general conference address in October 1967, provided this admonition about youth: "How can we help them? We can be more consistent in our lives. We can provide a better example. We can repent. We can obey the commandments of God. We can teach them." (The Improvement Era, December 1967, p. 67.) Yes, we can teach them, but not all our teaching can be done the same way. One of the most effective ways to teach comes through personal involvement.

Do we really know what a few well-chosen words can do to change the attitudes and eventual actions of those within our influence? Here is a specific case in which personal concern by a teacher really paid off:

In my boyhood in southern Idaho, a gimmick was used in Primary to encourage everyone to participate more fully in singing. When this method was employed, we were dismissed to go to our classes according to the row or class that the chorister thought had done the best job of singing that day. As an uncooperative Primary boy, I did not want to sing, nor did I like to sing. However, I did like to be in the first row to be dismissed.

After several weeks of not putting my all into participating, it occurred to me that by enthusiastically moving my lips, the chorister would think I was singing. I tried it and persuaded others sitting near me to do the same. Not realizing that people read lips, it was much to my chagrin that my row was the last one dismissed to go to class that day, and I felt we had been unfairly ranked.

After Primary that afternoon, as I came charging out of the door on my way home, the good sister who was chorister stopped me and, putting her arm around me, spoke kindly, "Jimmy, our Father in heaven loves you, and when we sing in Primary we are telling him how much we love him. Don't you love Heavenly Father?" That is all she said, but I still remember how I wanted Heavenly Father to know that I loved him, so I started singing after that. Now I love to sing, and I give much of the credit to a teacher who cared enough to put her arm around a little boy who didn't want to sing in Primary—just a little event in a child's life, but it is indicative of the influence a good teacher can have on those in her charge.

Now, how many young people do we bring closer to the fold by our concern for them individually? Few, I am sure, unless we get deeper than mere concern. We must be able to view situations from the eyes of our students. Do we listen to the records that the class members find so entertaining? Do we go to any of the dances, ball games, plays, debates, festivals, or other activities that they are concerned with? Do we cheer their wins and regret their defeats?

What about the student who ruins the class for the teacher and everyone else? Realistically, though, who is really at fault when a child is disrupting a class? The easiest response is to blame the apparently unmanageable youth. But, as a matter of fact, we must empathize with the child and determine if the lesson is really worthy of his attention. By "worthy," the consideration is not subject matter but rather whether we are approaching the lesson in such a way that we are meeting the needs of the students, including our troublemaker.

Teachers may make two kinds of mistakes: forge through the lesson no matter what, or succumb to distraction from the lesson.

When a student with angry words causes embarrassment and tension in the class, this is his SOS for help. This is where we and, if possible, other members of the class need to be his friends. Determining what is best for him may require a special prayerful summit meeting between us and our class officers, superintendent, bishopric, or selected individuals who we know will be willing to be helpful.

It is often the best thing for the class if someone dares to raise his voice in a question that we might consider trivial or out of line. This may be the same question others in the class have in their hearts but are restrained from asking because of anxiety feelings, and could serve as material for a lively discussion that may really be helpful to students. Are we one of the guilty teachers who make sure that every word in the manual is quoted verbatim to the class, regardless of what the class may already know about the subject? Was the subject made for man?

Teachers may make two kinds of mistakes. The first is to forge through the lesson material no matter what, even at the sacrifice of time to answer questions. The other is to be so easily distracted that if someone gets them started on their favorite subject they never come close to the lesson material at all. Church teachers need to be more student-oriented while at the same time taking full advantage of the subject matter that is to be presented. The worth of souls is great, and a teacher will surely be accountable if he doesn't put forth the requisite effort to satisfy and meet the purpose of his vital stewardship. He is the one charged by a calling

from a representative of the Lord to do that which no one else can do. He is bound to have difficult days now and again, but they will be far fewer if he uses the time to meet student needs with the lesson material and not just pour out the gospel to vessels that are unprepared.

As teachers, we should increase our love for the scriptures. The scriptures tell us of our duty to our class members: "And as all have not faith, seek ye diligently and teach one another words of wisdom. . . ." "Let him that is ignorant learn wisdom by humbling himself and calling upon the Lord his God. . . ." (D&C 109:7; 136:32.)

The most effective lessons are those that are intended to leave students with one or two points well understood and not ten topics to which they have been introduced but with which they are not sufficiently acquainted to incorporate them in life. A teacher's responsibility is to give the best possible lesson geared to his students' needs in the time that is available. How do we find out what the student needs are? This comes most naturally from personal involvement and kinship to each class member so that we will know him or her. It may be advantageous to use a card with information about every student so that we know who his parents are, how many brothers and sisters he has, what he likes to do—hobbies, goals, scholastic attainments.

Sure, it will require a few more hours from us, but it is worth it when we can feel good about teaching people we know rather than just teaching a class of children in the ward. When Billy comes in and creates such a fuss that the attention of the whole class is centered on him, we know that he is starved for attention and love as we draw him into the lesson. Knowing this, we will react differently. Possibly we will place him in a focal point of attention by saying, "What do you think it was like, Billy, to push a handcart all the way across the plains?" No matter what the student's

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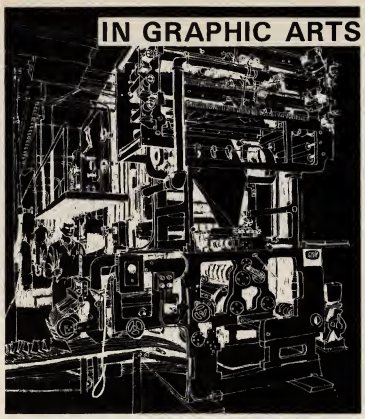

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response is, we can, by effective questioning and looking right at him, draw from him comments that build the lesson rather than destroy the lesson atmosphere.

When we fulfill this responsibility of meeting students' needs, helping them to feel it is their class, then we are "catering" the gospel to them—that is, making the gospel tasty, palatable, meaningful, and desirable. If what we are doing is not for our students, then we should certainly make a serious evaluation of why we are going through the ritual of dispensing our own pearls of gospel wisdom. If, in our evaluation of what we are doing, we find that we are lacking, we must not follow the paths of least resistance and quit; rather, we should improve what we are doing so that our experience, as well as that of our students, will be worthwhile and meaningful.

With class time so short, a wise teacher is sensitive to the needs of his students and knows which needs only he as the teacher can meet during each class period. Knowing each student helps make it easier to heed the Spirit. A teacher shouldn't be like Nephi's brethren, who were so insensitive that when spoken to by the still, small voice they were "past feeling." (See 1 Ne. 17:45.) A good clue is the student who lags behind the others when class is dismissed. Often this student needs some personal counsel, and the teacher should give it to him. By going beyond a simple concern for the outlined lesson and the class in general, he may find an understanding of students' needs beginning to develop; he is learning to "apply the gospel." What a joy it is to hear a student say, "You must have been inspired! That lesson was just what I needed today—it was an answer to my prayer." This openness and concern will also open to the teacher the Spirit that can give light and the direction. But remember, the teacher must do the preliminary research. (A great deal of effective teaching comes from what others see us do more than from

what they may hear us say.)

As teachers, we are responsible for those charged to our tutelage. Can we ever dare to say to ourself, "Oh, it is just another Sunday School class; they can't expect me to be interesting all the time," or "It is all right for me just to read through the lesson for the first time ten minutes before class starts. After all, they are just children." That is the point: they **are** children—children of our Father in heaven, a loving Father who has sent them to this probationary state to learn and to progress. To learn what? To learn specifically what we as teachers are charged by a calling to teach. And what is that? To teach the children "all that they must do to live with him once more." Oh, the time is short. It is later than it's ever been before.

As teachers, we must do our best, and make class time meaningful. "Train up a child in the way he should go: and when he is old, he will not depart from it." (Prov. 22:6.) This is part of our responsibility as teachers. Parents allow their progeny to be guided by us for a few hours of their lives, and the time is almost too short to accomplish our task. It is later than it has ever been before, but it is not too late to teach with a purpose and accomplish that which we have been called to do. ○

With Monday Zeal

By Othelia Lilly

She rinsed each thought before she hung it out
to air before her neighbors, friends, or kin.
Clean was the wash of mind they viewed or felt.
She looked to the laundry of her own within.

*

Richard L. Evans

The Spoken Word

"Above the catastrophies . . ."

It is not often," said Charles Henry Parkhurst, "that a joy reaches so deep a place in men's hearts as a sorrow does; defeat touches men in a way that victory does not. . . . Everything is stamped with its cost-mark."[1] But among the most tragic of tragedies are those from which there are no lessons learned. And so, besides all else, there should be some earnest searching, and from that searching perhaps repentance—repentance if and where there has been too much of irresponsible permissiveness, too much loosening of law, too much of blaming things on others; too much forgetting of God, of leaving him out of our lives; too much forgetting of his commandments; too little of living them. God grant that in our searching we may never forget our dependence on Divine Providence. "Righteousness exalteth a nation . . ."[2]—and we shall not be exalted, indeed shall be laid low, without righteousness and justice, and without keeping his commandments. "And seeing the multitudes, he went up into a mountain: . . . and taught them, saying, Blessed are the poor in spirit; for theirs is the kingdom of heaven. Blessed are they that mourn: for they shall be comforted. Blessed are the meek: for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness: for they shall be filled. Blessed are the merciful: for they shall obtain mercy. Blessed are the pure in heart: for they shall see God. Blessed are the peacemakers: for they shall be called the children of God."[3] God be thanked that "above the catastrophes of life . . . abide . . . the quietness and strength of his unfaltering purpose and wisdom and . . . grace,"[1] this day—and always.

[1]Charles Henry Parkhurst, Sermon on [President James A.] Garfield, Sept. 25, 1881.
[2]Prov. 14:34.
[3]Matt. 5:1-9.

* "The Spoken Word" from Temple Square, presented over KSL and the Columbia Broadcasting System June 9, 1968. Copyright 1968.

Swings & Things

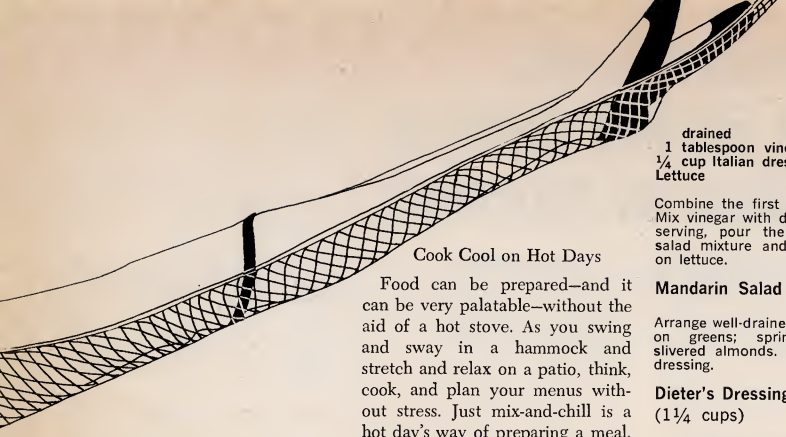
Today's Family

By Florence B. Pinnock

● To swing or not to swing is the question on this hot August day. If you decide to lie in a hammock and let your problems fade, in all fairness a gentle breeze should sway you to and fro. Some problems need action in order to be solved, others require time, and still others are solved by merely swinging on a summer day. A person needs to be alone at times, especially in hot weather. Crowds and humidity and high temperatures seem to multiply problems. One woman may find peace in a garden swing, another in swinging a golf club. Either motion soothes. One can discover solace from a gently stirred cradle, in the swinging motion of a plane, a boat, a car, or a patio hammock.

Too many people feel guilty in repose. Constant motion seems to be their aim. To be able to sit down with hands relaxed is a talent to be developed, especially by an overworked mother of small children. Learn to unwind and savor the moment. To really live is to feel, and this can come in moments of repose.

The popular word "jogging" doesn't seem to fit in the heat of an August day. If one jogs, let him do it very early or very late in the day. If mountains are to be



climbed, let a full moon light the way. If floors are to be scrubbed, windows washed, gardens weeded, or errands run, let dawn and dusk be the time. Summer should be a season of leisure, not one of hurry and scurry.

Even food preparation need not send a mother to the kitchen for hours on end. Planning done in the hammock one day can ready the week's menus. Shopping one evening for 21 meals gives a feeling of security to the homemaker. Leftovers from one meal, plus a little ingenuity, can lighten the load for the next meal. Early morning food preparation leaves the day free for swinging in the shade, with just a few minutes required before dinner to get the food on the table.

Perhaps August was made for one to discover himself. It is a time in between—31 days to dream dreams, to savor each relationship, to look into your children's eyes and glance behind their words, and to find joy in being alive. All this savoring of summer will add a twinkle to your own eyes and erase the bags under them. It will add a lilt to your step that will carry you into autumn with a glow that will attract and an energy that will accomplish.

Cook Cool on Hot Days

Food can be prepared—and it can be very palatable—without the aid of a hot stove. As you swing and sway in a hammock and stretch and relax on a patio, think, cook, and plan your menus without stress. Just mix-and-chill is a hot day's way of preparing a meal. Try some of these cool treats for hot days and hot nights.

Creamy Coleslaw
(1½ quarts)

1 envelope onion salad dressing mix
¼ cup vinegar
2 tablespoons water
⅔ cup salad oil
¾ cup mayonnaise
1½ pounds shredded cabbage
¼ cup chopped green pepper

Add the salad dressing mix to the vinegar, water, and oil as directed on envelope. Gradually blend into the mayonnaise. Combine with the cabbage and green pepper. Toss lightly.

Special Chicken Salad
(3 cups)

2 cups cooked, diced chicken
½ cup halved seeded grapes
½ cup diced celery
¼ cup slivered almonds
1 teaspoon prepared mustard
1 teaspoon lemon juice
1 teaspoon sugar
½ teaspoon salt
Dash of coarse pepper
¾ cup dairy sour cream

Combine the chicken, grapes, celery, and almonds. Blend together the mustard, lemon juice, sugar, salt, and pepper. Gently mix in the sour cream. Fold the dressing into the chicken mixture and chill well.

Duo Salad
(6 servings)

1 pound sliced summer sausage, cut in bite-size pieces
½ pound bologna, cut julienne style
1 cup diced celery
2 tablespoons pickle relish, drained
¼ cup sliced green onions
1 can (16-ounce) pork and beans in tomato sauce
1 can (16-ounce) garbanzo beans, drained
1 tablespoon vinegar
¼ cup Italian dressing
Lettuce

Combine the first 7 ingredients. Chill. Mix vinegar with dressing. Just before serving, pour the dressing over the salad mixture and toss lightly. Serve on lettuce.

Mandarin Salad

Arrange well-drained mandarin oranges on greens; sprinkle with toasted slivered almonds. Serve with French dressing.

Dieter's Dressing
(1¼ cups)

1 can (10½ ounces) condensed beef broth
2 tablespoons chili sauce or ketchup
2 tablespoons vinegar
1 tablespoon grated onion
1 ounce crumbled blue cheese

Combine all ingredients. Shake well and serve over green salad.

Quick Fruit Salad Dressing
(1 cup)

Mix 4 teaspoons instant orange breakfast drink and 1 cup mayonnaise; let stand 5 minutes. Stir and serve over fruits.

Soup on the Rocks
(3 or 4 servings)

Pour condensed beef broth straight from the can over ice cubes. Season with Worcestershire sauce and a dash of pepper. Garnish with a slice of lemon.

Tomato Frost
(3 or 4 servings)

1 cup tomato juice
2 tablespoons lemon juice
1½ tablespoons sugar
Onion salt to taste
Dash of pepper and cloves
2 cups cold milk

Combine all ingredients and blend with blender or beater. Sprinkle with nutmeg. Serve immediately.

Pink Vichyssoise
(3 or 4 servings)

1 can frozen condensed cream of potato soup, thawed
½ soup can light cream
1 cup chilled tomato juice
Seasonings to taste

In blender or mixer combine ingredients. Beat until smooth. Serve immediately in chilled bowls.

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Gazpacho
(2 or 3 servings)

1 can condensed tomato soup
1 cup water
1 tablespoon olive oil
2 tablespoons vinegar
1 clove garlic, minced
1 cup finely chopped cucumber
½ cup finely chopped green pepper
¼ cup finely chopped green onions
Croutons

Combine the soup, water, oil, vinegar, and garlic. Chill for at least 4 hours. Serve in chilled bowls. Pass chilled vegetables and crisp croutons for garnishes.

Kaye's No-Bake Orange Cookies

1 can (small) frozen orange juice
1 7-ounce package vanilla wafers
1 square butter
1 package powdered sugar
1 cup chopped nuts

Crumb the vanilla wafers. Mix all ingredients together, form into balls, and roll in coconut.

Kaye's No-Bake Date Cookies

20 large marshmallows, cut in pieces
1 cup coconut
1 cup chopped nuts
1 cup dates, cut up
⅔ cup sweetened condensed milk (do not use evaporated milk)
1 cup graham cracker crumbs

Mix marshmallows, coconut, nuts, dates, and milk together; form into balls, and roll in the graham cracker crumbs. If you double the recipe, you can use the whole can of milk.

Strawberries on Stems

Wash berries, leaving the hulls and stems on. Chill. Arrange on individual plates; pass a bowl of sour cream and brown sugar to use as a dip.

Quick Birthday Cake

Frost one of the new frozen three-layer cakes with no-cook fudge frosting and decorate with chocolate shot.

No-Cook Fudge Frosting

4 or 5 squares unsweetened chocolate
⅓ cup butter
1 cup maple-flavored syrup
3¼ cups sifted powdered sugar
2 teaspoons vanilla

Melt the chocolate and butter over very low heat; remove from heat and stir in syrup. Beat in half of the sugar. Add remaining sugar and vanilla; beat until smooth. Let frosting stand a few minutes. If it is not of spreading consistency, add a small amount of water if it is too thick or more powdered sugar if it is too thin. ○

My Sick-a-Bed Pillows

By Florence J. Johnson

Flowers, cheery letters, cards, and little thoughtful gifts are usually sent to friends who are ill. I have received them myself and enjoyed them during lonely hours.

I have another way to cheer my ailing friends. I let them know that I am thinking of them and wishing that good health would soon return with something a little different, something special. I send sick-a-bed pillows.

It started when a young friend was quite ill. She found it difficult to sleep, and she tossed restlessly on her white-sheeted bed. Her favorite color was pink.

I found a couple of pillows, a round one and a square one, marked down because they were a bit shopworn. I took off the original covers and put on new ones of washable material in a bright, rosy pink. The covers were zippered so they could be laundered easily. They really made a hit.

"It was like sleeping on a pink cloud," my friend told me later, when she was on the road to recovery.

From then on I shopped for pillows of all sizes and shapes, and for remnant pieces of material. I never give pillows shaped like stuffed animals to be used as toys. Mine are practical pillows to tuck under the shoulder, to sleep on, and to encourage pleasant dreams.

The materials I use are always light, soft, and dainty. Dark reds and blues, bright hot orange, and purple are taboo, and prints are too busy. One cannot rest and relax if he is following a design with restless, feverish intensity. Solid colors and an occasional check or stripe are more restful.

An older friend was ill during the hot summer months. For her I chose two pillows of a shade of green that was like a thick, turfed lawn after a summer rain—cool and refreshing. Into her pillows I slipped a pine-scented sachet. This is something I do only when I know my friend likes a particular fragrance. In the closeness of a sick room, scents become cloying and distasteful.

Throw pillows, I find, can be used after the illness as a decorative touch on the bed or on the davenport in the living room with new covers matching the room's color scheme.

Are you at a loss to know what to give a friend who is ill? Try sick-a-bed pillows.

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The Presiding Bishop Talks to Youth About

Decisions

By Bishop John H. Vandenberg

● Some 800 years before the birth of Christ, the prophet Joel saw our time, with its attendant challenges. He saw that it was to be a period when "wickedness is great." He described our situation as a people in this way: "Multitudes, multitudes in the valley of decision: for the day of the Lord is near in the valley of decision." (Joel 3:14.)

Joel's prophecy is certainly being fulfilled, for we are "in the valley of decision." The challenges of our present day require that we be decisive and not drifting hither and thither between the "world's way" and the "Lord's way." The Lord needs people who have totally committed themselves to following him. Following the Lord requires total and courageous commitment. In fact, he has said, "He that is not with me is against me." (Matt. 12:30.) We can see the truth of this statement evidenced as we reflect upon Cain, Judas, or Laman. Each of these men was well-acquainted with the ways of the Lord; but as each stood "in the valley of decision," he failed to commit himself to following the Lord.

On the other hand, a commitment to that which is right is the companion of greatness. No man has ever become content and successful without first totally deciding to do that which was right.

A vivid example is found in the life of Abraham Lincoln. Lincoln is now considered a great man; he is quoted and looked to as a symbol of courage and hope. Yet, in spite of his present honor and fame, "Lincoln knew toil. . . . He knew cold and hardship . . . want and hunger . . . nature chastened him. She taught him that she cannot be deceived, or cheated, . . . [and] gave him an honesty of his very bone and muscle." Lincoln could, in today's terminology, be very properly termed "underprivileged." Yet, though he knew poverty and pain, he also learned what is right—and he accepted those principles that he knew were right. Even though a great portion of the country violently disagreed with him, Lincoln fought, inspired, and was eventually killed for his unwavering commitment to what he saw was right.

Lincoln commented on the reason for his decision in these words: "That the Almighty does make use of human agencies and directly intervenes in human affairs is one of the plainest statements in the Bible. I have had so many evidences of his direction, so many instances when I have been controlled by some power other than my own will, that I cannot doubt that this power comes from above. . . . I am satisfied that when the Almighty wants me to do, or not to do, a particular thing, he finds a way of letting me know it."

Lincoln was great because, as he stood "in the valley of decision," he chose the right.

In The Church of Jesus Christ of Latter-day Saints, the Lord expects and requires that we constantly live by the truths of the gospel. In a very real sense it's impossible to be a part-time Saint. Youth of the Church, be not involved in cheating in your activities or disrespecting your parents. A person cannot associate with practices that he knows are wrong, such as smoking, drinking, immorality, and dishonesty, and then conduct his Church assignment with honor and dignity. This we would call hypocrisy.

As we search the scriptures we can see that the Lord respects and chooses men who are committed to that which they believe. A paramount example of this can be seen in the Lord's calling Saul of Tarsus into his service.

Saul was a man impelled by his convictions. If he believed something was right, he was entirely devoted to it. No doubt he felt he was right in ridding the country of what he believed to be heretical Christians. His zeal in this effort was so intense that the author of the book of Acts described his mistaken devotion with this strong

language: "And Saul, [was] yet breathing out threatenings and slaughter against the disciples of the Lord. . . ." (Acts 9:1.)

Even though Saul's commitment was to the wrong thing, the Lord realized that if Saul were committed to the true cause, his zeal would be just as intense. As Saul was journeying to Damascus in pursuit of the Christians, the Lord came to him and said, "Saul, Saul, why persecutest thou me?

"And he said, Who are thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks."

And then without hesitation or disbelief, Saul asked, "Lord, what wilt thou have me to do?" (Acts 9:4-6.) His decision was immediate, and the rest of his life is a witness that it was real.

Saul's commitment to the gospel made him a great missionary. These words that he wrote to Timothy indicate how complete his commitment was: "For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.

"Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God." (2 Tim. 1:7-8.)

The world today is groping for men who have committed themselves to the truth to the degree that they do not have "the spirit of fear; but of power, and of love, and of a sound mind."

The Lord's call to Saul indicates how the Lord desires that men and women commit themselves and then are true to their decisions. This need of a total commitment is also inferred in this passage in Revelation: "I know thy works, that thou are neither cold nor hot: I would thou wert cold or hot.

". . . I will spue thee out of my mouth." (Rev. 3:15-16.)

How does a person come to the point where he can totally commit himself to living the gospel? Is it enough just to know what the Church teaches? Is believing that the Church is true an adequate basis for a firm commitment? Or is there something in addition that is required?

Possibly an examination of the ministry of Simon Peter, an apostle of the Lord, can help us answer these queries. Peter knew the Lord intimately. He had associated very closely with him for three years. Peter had confessed openly his belief and understanding of who the Master truly was. Yet at the trial Peter denied his association with the Lord. And after the crucifixion, Peter, lost and dismayed, said: "I go a fishing. . . ." (John 21:3.)

It wasn't until Peter received the witness of the Holy Ghost and then consciously decided to commit himself to the Lord's work that he was able to courageously preach Christ Jesus in the house of rulers, in the streets, in prison, or wherever. His total commitment was evident at Pentecost and from then throughout his ministry.

For us, the process of commitment is the same. We must gain the witness of the Holy Spirit as to the divinity of the gospel, and then we must consciously and deliberately decide to live by the principles of the gospel of Jesus Christ. This final step is important; a commitment isn't an automatic, isolated event. We can only commit ourselves in a conscious and deliberate fashion. With Saul we must ask: "Lord, what wilt thou have me to do?" Then we must carry out the desires of the Lord.

When a young man makes a statement of righteous intention in the presence of his peers, he will by reason of that commitment usually act accordingly.

Committing ourselves to the gospel isn't necessarily an easy process. Yet you and I cannot become great in the kingdom of God without so doing. As we now stand "in the valley of decision," we must, like Joshua, firmly declare, ". . . as for me and my house, we will serve the Lord."(Josh.24:15.)○

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The Church Moves On

May 1968

27 Funeral services were held at Farmington, Utah, for Amasa L. Clark, 102, last survivor of the original Primary class held in 1878. He died May 25. The banking and community leader had served the Church as missionary, bishop, Scout leader, and stake Sunday School superintendent.

June 1968

1 The First Presidency announced the appointments of R. Wayne Shute and Walter R. Bills as mission presidents, with their fields of labor to be announced later.

6 Upon hearing that Senator Robert F. Kennedy, presidential candidate, had succumbed to an assassin's bullet wounds, President David O. McKay made this statement:

"We join with a shocked American citizenry in expressing our deep sorrow in the assassination of Senator Robert F. Kennedy.

"His death under such deplorable circumstances is a tragedy not only to an American family and to a political party, but to the whole of our great nation. We regret the circumstances which have brought about his death at the very height of a prominent career.

"We join with the rest of the nation in extending our sincere sympathy to his sorrowing widow and the members of his family and pray God's blessings will sustain them in this hour of their bereavement."

Senator Kennedy had visited President McKay March 27.

8 The First Presidency announced the appointment of Gordon M. Romney of El Paso, Texas, as president of the Mexican Mission.

9 New stake presidency: President S. Perry Lee and counselors George L. Ward and Werner B. Moeller, Cannon (Salt Lake City) Stake.

15 The First Presidency announced the appointments of Edward Yukio Okazaki, Robert E. Wells, and Milton J. Hess as mission presidents.

These are the fields of labor for all of the new mission presidents recently appointed:

Milton J. Hess, Australian West

Stephen L. Brower, Colombia-Venezuela

Arturo Martinez, Mexican North Central

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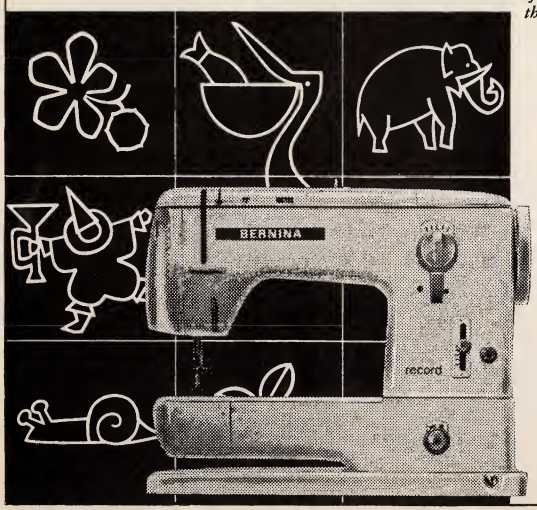

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Gordon M. Romney, Mexican
R. Wayne Shute, Samoan
Robert H. Slover, Korean
Milton E. Smith, Central American
Dale T. Tingey, Southwest Indian
William Stanford Wagstaff, Gulf States
Harold N. Wilkinson, Eastern States
Robert E. Wells, Northern Mexican

16 Holladay South Stake, 460th in the current list of stakes, was organized from portions of Holladay (Salt Lake County) Stake by Elder Harold B. Lee of the Council of the Twelve and Elder Eldred G. Smith, Patriarch to the Church. Marvin L. Pugh was sustained as president, with Keith C. Brown and Dan Frampton as counselors.

New stake presidencies sustained: President James R. Clegg and counselors Alfred H. Bennion and Chad C. Nelson, Millcreek (Salt Lake County) Stake; President Donald M. Ferguson and counselors Weston F. Killpack and Kenneth G. Bell, Temple View (Salt Lake City) Stake; President Merlin W. Sant and counselors John K. Carmack and William W. Tanner, Los Angeles (California) Stake.

Mrs. Leola Seely Anderson, wife of President H. Duane Anderson of the French Mission, was killed in an automobile accident near Bordeaux. President Anderson received eight broken ribs and a broken wrist in the accident. Mrs. Anderson, a native of Salt Lake City, taught with her husband at San Bernardino Valley College, California, prior to being called to the French Mission in May 1967.

22 The appointment of Sharon Lee Staples of the Holladay (Salt Lake County) 25th Ward to the general board of the Young Women's Mutual Improvement Association was announced. ○

*

Richard L. Evans

The Spoken Word

Consensus on young people with problems

On the urgent question of law and order, and of young people with problems, a panel of internationally eminent enforcement officers had these significant things to say:[1] that crime has increased *58 percent* while the nation's population has increased *10 percent;* that there is about a 50-50 chance that a person arrested for a serious crime will be *under 18 years of age,* and the greatest increase is among those *14 years of age and under.* Usually the die is cast on the side of criminality *before the age of 14.* It is shocking to absorb this shocking fact. About five out of every 100 persons between ten and 17 years of age become involved in the committing of serious crime, as measured by arrests—but *95 percent do not.* The great preponderance of young people is not worse, but at least as good as, if not better than in former times. We should neither overestimate nor underestimate the unrest of youth. We should give it the meaning it deserves. The breakdown of the family is among the most serious contributors to crime; juvenile delinquency is evidence that a family is in trouble rather than just a boy or girl in trouble. The number of offenders that come from broken homes is far greater than the others. This is a known fact. (Our effort is aimed at healing the family.) Most indispensable is a feeling of affection, a warm and pleasant home atmosphere, disciplined training, wholesome outlets for the exuberance of youth, education and employment opportunity, parental responsibility, and greater respect for living and upholding the law. The rule of law is the cornerstone of democracy. Unchecked, unrestrained, and lawless protest could tear down the foundations of civilization. We must look to our homes, ourselves, our character, our conduct; love our children more and not be permissive in disregard for law. Such are some of the conclusions of eminent professional men from five countries and three continents. It is true around the world, and reemphasizes what another eminent leader has said: "No other success can compensate for failure in the home."[2]

[1]Quoted and paraphrased from panel of participants at Rotary International convention, Mexico City, May 15, 1968: Erwin D. Canham, editor-in-chief, *Christian Science Monitor,* Boston, Mass.; Chief Leonard G. Lawrence, president, International Association of Chiefs of Police, Inc., Hamilton, Ontario, Canada; Kurth Lindroth, deputy, National Directorate of Police, Stockholm, Sweden; Dr. Gerhard Littman, Polizeiprasdent, Polizieprasidium, West Germany; Judge Yorihiro Naito, Tokyo, Japan.
[2]President David O. McKay.

* "The Spoken Word" from Temple Square, presented over KSL and the Columbia Broadcasting System May 19, 1968. Copyright 1968.

Buffs and Rebuffs

On Censorship

I noted with great interest the article "Is Censorship the Answer?" [May] and the remarks of J. Edgar Hoover in "The Evils of Obscene Materials." I am directly involved with the problem of objectionable literature in the Province of Alberta, being chairman of the Advisory Board on Objectionable Publications of the Province of Alberta.

Our provincial government has set up the board to serve with respect to comic books, tabloids, and magazines. The board was originally set up in 1953 as a result of pressure from various groups and individuals, and has proven very effective. The board fortunately has entered into a working agreement with three wholesale distributors whereby any magazine found objectionable by the board is removed from distribution by the distributors. This working agreement has operated since 1959; and as a result, over 170 publications have been withdrawn from distribution here in the Province of Alberta.

The author of "Censorship," Dr. Dallas Burnett, says, "Genuine citizen concern is absolutely essential in fighting pornography." I can endorse wholeheartedly this observation, and illustrate the result thereof by what has happened in Alberta. I might add that the board encourages the public to forward for review publications that they consider objectionable. . . . The board also recognizes the danger of over-zealousness, and, therefore, we have adopted a unanimity rule whereby any publication recommended for withdrawal must have the unanimous consent of each member of the board.

Donald V. Steele
Lethbridge, Alberta, Canada

I was pleased to note the excellent coverage afforded my message in your May issue, and it is my hope that your readers found my comments of interest.

J. Edgar Hoover, Director
Federal Bureau of Investigation
Washington, D. C.

After High School What?

We have received many letters thanking us for the article, "After High School What?" [April Era of Youth], and we thought that you would appreciate knowing that it seemed to answer many questions and to serve a need. The following are sample quotes:

A woman from Lovell, Wyoming: ". . . it is an answer to our prayers. I have a son who just doesn't know which way to go, and I am hoping you can help." A girl from Kyoto, Japan: "I am going to study LDS Business College next May. Can you help me place to stay and cost for education?" A mother from New York: "I was inspired to seek your office as a source of help after reading my recent *Era*." A student from Nebraska: "I need help on what to do. Your article seems an answer to my prayers." A brother from Guatemala: "Please send us more information. There are several young men and girls here that need help in their educational planning." A student from New Jersey: ". . . it cannot be praised enough. It appeared just at the time that it could be of most value."

Robert Spencer, Director
Educational Information & Guidance Center
for LDS Students
Provo, Utah

Cumorah Pageants

The article "Early Cumorah Pageants" [June] and the accompanying illustra-

---

* Richard L. Evans

The Spoken Word

To Finish . . .

For youth, it is a season of searching and decision, with some completing school, some deciding to continue to further attainment, some quitting before they acquire credentials. From the Master, there is a meaningful reminder: "For which of you, intending to build a tower, sitteth not down first, and countest the cost . . . ? Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, Saying, This man began to build, and was not able to finish."[1] This suggests commendation to those who have finished what good thing they began, and encouragement to those who have yet further to finish. There is special satisfaction and reward for the finishers. The opportunities are always less for the undisciplined mind or the untrained hand. It is a time when men should acquire competence, a time when men need to know. In this learning process we learn that Nature lives by law. And if we are to live in a safe and provident society, we learn that the process of law is an absolute essential. Another lesson to be learned is the need for our participating part in solving problems. Hamlet, in pondering his problems, said: "The time is out of joint; O cursed spite, that I was ever born to set it right."[2] We all were born to set right what needs our efforts and what is within our reach. Another lesson to be learned is the law of work that God himself gave. Another is not letting interruptions keep us off course. Whatever intervenes, we should get back on course, in the pursuit of competence, as quickly as we can. As education teaches men to think, to work, to accept responsibility with respect for law and the lasting values of life, it is worth all the endeavor, and money, and time it takes. Everyone should acquire all the wholesome knowledge, all the qualifying credentials, all the competence he can, with fullest possible preparation. "For which of you, intending to build a tower, sitteth not down first, and counteth the cost"—and which of you would choose to fail to finish?

[1]Luke 14:28-30.
[2]Shakespeare, *Hamlet*, Act I, sc. 5.

* "The Spoken Word" from Temple Square, presented over KSL and the Columbia Broadcasting System June 2, 1968. Copyright 1968.

tions are excellent, and I've received favorable comment from friends in various areas.

Dr. Oliver R. Smith
Brigham Young University

Clams and Gravel

Thank you so very much for the check. We have a standing promise that when Mamma sells a story, the family goes out to dinner. So we went out, all eight of us, to a clam dinner. There was enough left over to buy a load of gravel for the driveway. So you see, the *Era* spreads joy in all directions.

Virginia M. Kammeyer
Seattle, Washington

Strength to Missionaries, Members

We see your names monthly and think about the good work you are doing in sending us the inspiration and motivation that is contained within the *Era*. I didn't ever realize how valuable it was until receiving this mission assignment. The magazine is a great strength to the members and to the missionaries. We appreciate the effort and time that go into preparing each monthly copy.

George I. Cannon, President
Central British Mission

Manti Temple

I recently visited the Manti Temple and noticed there are numerous spots on the temple exterior that seemingly were made for very small windows, but that now contain a stone in them instead of glass. Can you tell me about this?

Kathy Christiansen
Hooper, Utah

According to A. Bent Peterson, Manti Temple president, in the building of the temple, small openings were left at designated places for the boom poles or tie poles of the scaffolding to run through the walls into the building. By this method, scaffolding was placed at the right distance from the building and made steady and safe for workers. When the building was completed and the scaffolding removed, the small openings were filled with pieces of stone.

President Peterson also chided us for mistakenly using the photo of the Arizona Temple baptismal font with the Manti Temple article. Here is the correct Manti Temple font:

"Menus for Missionaries"

Thanks for the menus [Today's Family, March] and help in meal planning. As missionaries with little time for meal preparation, we found the recipes helpful. We tried the idea of planning our weekly menu, and it saved us both time and money.

Sisters Kienitz and Gilmore
New Zealand Mission

Folk Tale

By Maureen Cannon

My village, like a sleepy tortoise, blinks,
Bewildered by the sudden summer cries
Of tourists in pursuit, and, trembling, shrinks
And wishes it were half its tiny size—
In June, that is. By August, coffers filling
With guidebook gold, it's rather more than willing
To play the game and murmur no complaint.
There's not another village quite so "quaint."

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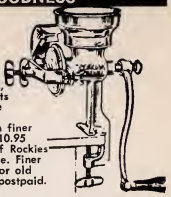

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St. George, Utah, 1899

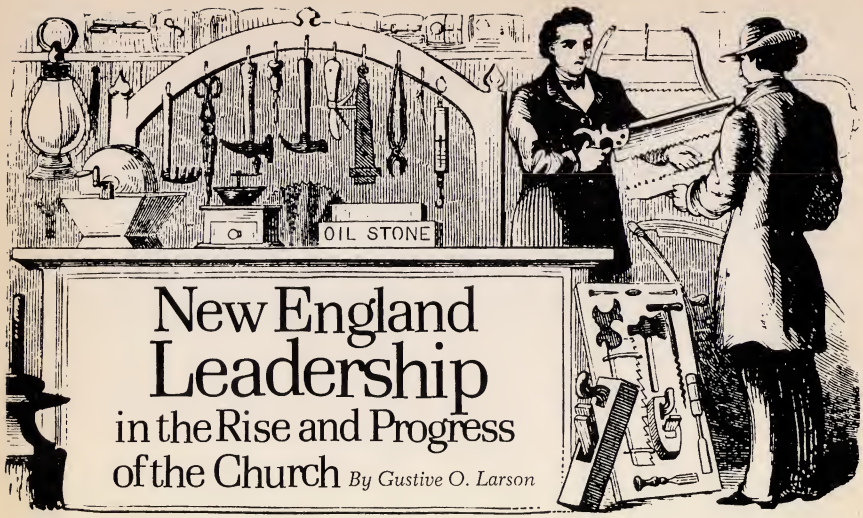
By Margaret Tuttle Goff

Tight-lipped, they strain and wrestle with a land
Thirsty and parched beneath a blazing sky;
Worn with despair, exert a prayerful hand
To tilt their buckets where the corn is dry.

Through Sabbath hush, there rings a prophet's word:
"Will man rob God? Open your hearts and give!
Give, and bring tithes, with contrite souls and stirred,
And rain shall come—your corn, your crops shall live."

Ah, does the Lord give promises in vain?
Through the ensuing days of drought, each shows
Triumphant trust, till skies flood black with rain,
And each heart's cup of gladness overflows.

He who was spent in dusty thirst and grief
Can weigh this precious harvest of belief.



New England Leadership in the Rise and Progress of the Church

By Gustive O. Larson

"Vermont, you know, also has a claim upon Brigham Young." The speaker was the governor of Vermont, who was in Utah for a governor's conference in 1947. He might have made the same claim on Joseph Smith, in whose footsteps the Mormon colonizer faithfully followed.

Brigham Young was born at Wittenburg, Vermont, and a statue of him is in the Statuary Hall, Washington, D.C., representing the state of Utah. A marble shaft, rising high about Joseph Smith's birthplace in Sharon, Windsor County, Vermont, serves as a shrine for today's members of The Church of Jesus Christ of Latter-day Saints. These two sons of Vermont are worthy representatives of New England leadership, which dominated the rise and progress of Mormonism in America.

Seven of Joseph Smith's forefathers came to America on the *Mayflower* in 1620; three of them signed the Mayflower Compact. Several of the ancestors of Joseph Smith and Brigham Young served creditably in the American Revolution. The names of others appeared on pioneering rolls, in public office, and in the ministry.

Gustive O. Larson, high priest group leader in the Oak Hills Second Ward, East Sharon Stake, and associate professor of history and religion at Brigham Young University, is a former Swedish Mission president and author of several Church books and lesson manuals.

They helped create the New England backgrounds from which not only came the Smiths and Youngs, but also most of the early converts to the Church who moved west across the continent.

The considerable number of these converts and their dominance in the progress of the Church created ties with the New England states that continue to this day.

Beyond environmental factors in its origin, Mormonism claims divine intervention in the restoration of the Church of Jesus Christ. Nowhere was the stage set more perfectly for the drama of the restoration than in the "burned-over district"[1] of western New York in the early decades of the nineteenth century. Here a reform movement was in full swing with its search for communitarian utopias and millennial fulfillments. Religious revivals stirred the souls of men to repentance and to inquiry after the true word of God. Here a modern prophet could rise with a message and a program to satisfy the longings of seekers after truth and those dissatisfied with current religious creeds.

It was in this setting that the Prophet Joseph Smith made his startling announcement that God had spoken anew from the heavens. The religious questions of the day were given definite answers in modern scriptures; every worthy male convert became a responsible agent of the kingdom of God through reception of the Holy Priesthood; and salvation emphasis shifted from sectarian repentance in preparation for the life to come, to

achievement of heavenly rewards for righteous living here and now.

Those male converts to The Church of Jesus Christ of Latter-day Saints who were ordained to the priesthood felt called to share the message of the restoration with relatives and friends and to warn their neighbors against the day of Christ's coming.

Soon after its official organization at Fayette, New York, on April 6, 1830, headquarters of the Church was moved to Kirtland in eastern Ohio. In July 1831, Jackson County, Missouri, was designated as "Zion," to which the modern Saints were encouraged to gather. From these two centers, proselyting was extended with considerable success through Ohio, Pennsylvania, the middle and southern states, and Canada. But nowhere were Mormon missionary labors rewarded as they were in New York and New England states. It was natural that converts from western New York should return with the "good news" to friends and relatives in Vermont, Connecticut, New Hampshire, Maine, or Massachusetts.

While sporadic contacts had been made earlier, it was in 1832 that four stalwart native sons returned to New England to open that region to Mormonism. Orson Hyde and Samuel Smith labored in the area east of the Connecticut River, while Orson Pratt and Lyman E. Johnson proselyted between the Connecticut and the Hudson. The following year Pratt and Johnson recorded baptizing 50 converts, and John T. Boynton and Jared Carter had similar success in Maine. Soon more than two score congregations of Latter-day Saints arose within 150 miles from the Connecticut River Valley.[2]

In 1835 the newly appointed Council of Twelve Apostles moved in a body through New York into New England, preaching and organizing the scattered units for more effective administration. The numerous branches were grouped into three geographically defined conferences, including the areas of Vermont, Maine, and Massachusetts. While New York, the state of its birth, contributed the greatest number of converts to the Church during the 1830's and 1840's, New England as a whole roughly equalled that number.

Some 21 of the 29 men in the Church

In 1835, when the Church organization had developed into its present general pattern, 26 men occupied places of trust in the First Presidency, the Council of the Twelve Apostles, and the presidents of seventies. In addition, there were a patriarch and two bishops. For our purposes we are using the membership of the First Council of the Seventy as it functioned after April 1837. These 26 men are listed in the top chart at the bottom of this page.

Eight of the leaders that are listed were natives of Vermont, six of Massachusetts, three of Connecticut (to whom might be added the Pratt brothers, whose parents came from there), three of New York, two of Pennsylvania, and one each of Maine, Tennessee, Indiana, and New Hampshire.

Before Joseph Smith's death in Illinois nearly a decade later, several changes had taken place in the top ranks of the Church. Brigham Young, by virtue of seniority, had advanced to the presidency of the Council of the Twelve Apostles. Twelve of the original leaders had dropped out, and eight of those who replaced them were of New England stock. The revised leadership included those in bottom chart below.

Names	*Places of Birth*
Presidency:	
Joseph Smith, Jr.	Vermont
Sidney Rigdon	Pennsylvania
Frederick G. Williams	Connecticut
Oliver Cowdery[3]	Vermont
Quorum of Twelve Apostles:	
Thomas B. Marsh	Massachusetts
David W. Patten	New York
Brigham Young	Vermont
Heber C. Kimball	Vermont
Orson Hyde	Connecticut
William E. McLellin	Tennessee
Parley P. Pratt	New York
Luke S. Johnson	Vermont
William B. Smith	Vermont
Orson Pratt	New York
John F. Boynton	Massachusetts
Lyman E. Johnson	Vermont
Patriarch:	
Joseph Smith, Sr.	Massachusetts
Presidents of Seventies:	
Joseph Young	Massachusetts
Levi W. Hancock	Massachusetts
James Foster	Indiana
Daniel S. Miles	New Hampshire
Josiah Butterfield	Maine
John Gaylord	Pennsylvania
Salmon Gee	Connecticut
Bishops:	
Edward Partridge	Massachusetts
Newell K. Whitney	Vermont

Hyrum Smith	Vermont	Wilford Woodruff	Connecticut	Lyman Wight	New York
William Law	Canada	George A. Smith	New York (New Hampshire)	Amasa Lyman	New Hampshire
John E. Page	New York			Henry Harriman	Massachusetts
John Taylor	England	Willard Richards	Massachusetts	Zera Pulsipher	Vermont

who in 1835 held prominent positions were from New England.

Upon learning of the Prophet's martyrdom on June 27, 1844, Brigham Young, who was then on a mission in New England, quickly sensed his responsibility as head of the Council of the Twelve. That body, before returning to Nauvoo, issued its first communication to the Church from the city of Boston on July 18. Back in Nauvoo the council was sustained as the presiding authority of the Church, with Brigham Young at its head.

As part of the general reorganization, the new leader appointed Parley P. Pratt in December 1844 to supervise Church affairs in the New York region, and Ezra T. Benson, native of Massachusetts, to take charge of the Boston Conference. After leading a number of the Saints west to Nauvoo the following year, Benson became a member of the first company moving out in the exodus of 1846. At Council Bluffs, he was ordained an apostle.

The Church in America now included 5,000 English converts. Also, many others, responding to the message of the restoration in America, were adding substantially to the gathering stream pouring into the Great Basin beyond the Rockies. But in the accounting of the first year's arrivals in the Salt Lake Valley in 1847, New Yorkers ranked first in numbers and were equalled by the combined representation from the New England states. Forty of the original pioneer group of 146 adults were born in New England. There was also a good sprinkling of New Englanders in the Mormon Battalion, which marched as part of the U.S. forces in the war against Mexico. The invitation for 500 Mormons to participate as a battalion in the march to California came in response to the efforts in Washington of Jesse C. Little, a native of Maine, working closely with others.

Other New Englanders rose to Church and civic leadership in the days before Utah achieved statehood in 1896. When the Mormons applied for statehood in 1849 under a constitution largely formulated by New England lawmakers, they elected Almon W. Babbitt, lawyer from Massachusetts, as delegate to Congress. Lorenzo Snow, born in Ohio of Puritan parentage, became an apostle and later successor to Wilford Woodruff as President of the Church.

Erastus Snow, from Vermont, and Franklin D. Richards, of Massachusetts, also rose to apostolic leadership while engaging actively in civic affairs. Daniel H. Wells, mayor of Salt Lake City, superintendent of public works, and counselor to Brigham Young, was born in New York, but he had Connecticut ancestry. The Perpetual Emigrating Fund Company, successful agency in assisting over a hundred thousand Mormon converts to emigrate to Zion, was organized and officered by 15 men, of whom 11 were natives of New England.

Most of the Church officials played important civic and political roles during the years of Utah's provisional and territorial government. It was fitting that John Henry Smith, grandson of Patriarch John Smith of New Hampshire, should preside over the convention that wrote Utah's state constitution in 1895, and that Heber M. Wells, descendant of a popular Connecticut governor, should be elected as the first governor of Utah.

Notwithstanding its distinctive origins, the Mormon village reflected certain influences of the New England community life. The ward bishop and his congregation were the basic unit of community development, just as were the pastor and his congregation in New England. Local government and social activities were governed by religious leaders. Like the Puritans, the Mormons could readily convert the congregation into a civic body to enact local laws and take measures for the general welfare. Both represented theocracies in which government and religion were influenced to varying degrees by calvinistic austerity.[4]

The New Englander's frugality and resourcefulness found voice in the revelation given to Joseph Smith: "Thou shalt not be idle; for he that is idle shall not eat the bread nor wear the garments of the laborer" (D&C 42:42), and in Brigham Young's "every man should have his land measured off to him for city and farming purposes, what he could till. He might till it as he pleased, but he should be industrious and take care of it."[5]

The considerable number of New England scholars who rose to leadership in the restored Church found themselves at home in the Mormon environment, where modern revelation related learning to salvation. Nowhere was the Puritan emphasis on education better expressed than in these Latter-day Saint teachings: "A man is saved no faster than he gets knowledge" (*Documentary History of the Church*, Vol. 4, p. 588); "It is impossible for a man to be saved in ignorance" (D&C 131:6); "Whatever principle of intelligence we attain unto in this life, it will rise with us in the resurrection" (D&C 131:18); ". . . seek ye out of the best books words of wisdom; seek learning, even by study

and also by faith." (D&C 88:118.)

Such religious teachings bore fruit at an early date, for just as the New Englanders produced their own primer in 1690, so came the command to W. W. Phelps and Oliver Cowdery "to do the work . . . of selecting and writing books for schools in this church, that little children also may receive instruction. . . ." (D&C 55:4.) From that June day in Kirtland, Ohio, 1831, primary interest in education characterized the Latter-day Saints in Missouri, in Illinois, and in Utah where, during the first winter, two schools were maintained for the pioneer children. And just as Harvard University grew out of New England's thirst for advanced education, so two universities were established at an early date in Utah to train teachers for a rapidly growing school system. Results from this religious philosophy appear in Utah's high educational accomplishment in relation to a relatively low supporting ability. They are also reflected in Utah's commendable record of continued pursuit of education into higher levels of learning.

Mormon leaders shared with those New England co-founders of U. S. government a deep reverence for the United States Constitution. Said Joseph Smith, ". . . the Constitution of the United States is a glorious standard; it is founded in the wisdom of God. It is a heavenly banner." (*DHC*, Vol. 3, p. 304.) This reverence for the Constitution kept the Mormons loyal to the United States even when they were driven from its confines by irresponsible mobs. It kept them in the Union when the southern states urged Utah's secession in defense of the principle of states' rights.

In view of such common factors, it was not surprising that the principles of the restored Church of Jesus Christ should appeal to New Englanders. These early Church leaders were challenged to investigate the light of truth that flashed into their spiritual darkness. Roger Williams recognized this darkness when he said, "There is no regularly constituted church of Christ on earth, nor any person authorized to administer any church ordinance, nor can there be until new apostles are sent by the head of the church, for whose coming I am seeking." (William Cullen Bryant, *Picturesque America* [1872], Vol. 1, p. 500.)

Two hundred years later Ralph Waldo Emerson echoed Roger Williams' confession by saying, "and now it is my duty to say to you that the need was never greater for new revelation than now; . . . men have come to speak of revelation as somewhat long ago given and done, as if God were dead. The injury to faith throttles the preacher; the godliest of institutions becomes an uncertain and inarticulate voice."

God called Joseph Smith, the American Prophet, to fill this spiritual vacuum. Through this New England youth, in whose honor the granite shaft now rises high above Sharon, Vermont, the Church of Jesus Christ was restored in its fullness on April 6, 1830. Under the leadership of the Prophet's successor, Brigham Young, the Church was led into the West to become a base from which the gospel message is being carried to all the world. Other New Englanders accepted the challenge to investigate the message of the restored gospel and found in it the more abundant life on earth and the way of salvation beyond. In return, as they dedicated their lives to God's service, they contributed much to the progress of the Church. ○

FOOTNOTES

[2]So called by Whitney Cross in his book by that title because of the intensity of recurring religious revivals in the Finger Lakes area.

[3]George S. Ellsworth, "A History of the L.D.S. Missions in the United States and Canada, 1830-1847" (unpublished Ph.D. dissertation, University of California, Berkeley, 1951).

[3]Cowdery is included here because of his close association with Joseph Smith and his temporary position of "assistant president."

[4]This was well demonstrated in the Mormon reformation in 1856. See Gustive O. Larson, "The Mormon Reformation," (*Utah Historical Quarterly*, January 1958), p. 58.

[6]Wilford Woodruff, *Journal*, July 25, 1847.

Mockery

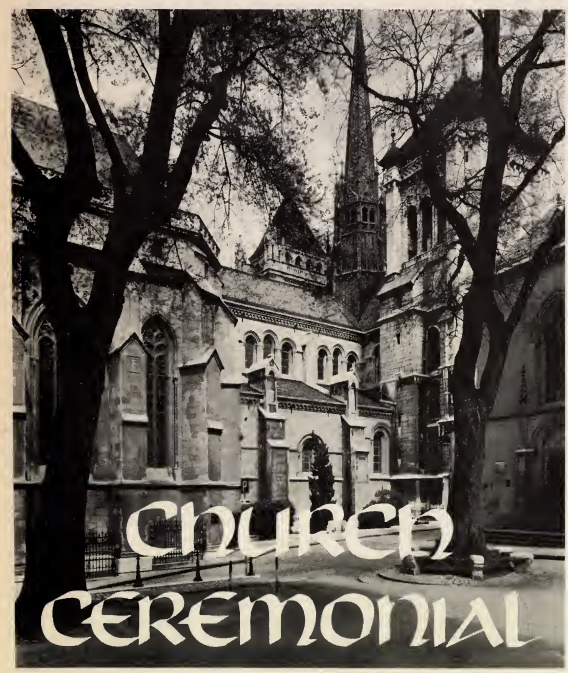
By Thelma Ireland

Illustrated by Turk Evans

Five sea gulls frolic with the wake.
They chase the whitecaps as they break.
They dip, they dive, they soar, they glide,
They circle downward to one side;

They swoop in rhythm as in song.
They stay aloft the whole day long.
I think that they are mocking me,
Who has to ride a ship to sea.

"...since 1830 there had been a growing tendency for all Christian denominations toward simplification and convergence...."



These Times

By Dr. G. Homer Durham
President, Arizona State University

● Effective September 8, 1968, ceremonial in the Roman Catholic mode of worship is to be simplified and will aim at attaining a "halo of light and purity." The announcement was made by Pope Paul VI from Vatican City June 25, 1968. The reports were widely circulated in the press thereafter. As reported, the Pope announced that "thrones" for the world's Catholic bishops were being abolished, the vestments worn will be modified, and the number

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The announcement moves "the of worship away from influence of fourth century

of persons assisting a bishop in celebrating mass will be reduced.

A glance at history will place these changes in perspective. By the time of the twentieth century, two different opinions concerning "church" and "worship" were widely evident in the Christian world. Both opinions claim scripture as authority. One view holds that Jesus Christ established, in his lifetime, a definite church with a code of doctrines, laws, beliefs, and authority for its government. The other argues that he gave no set forms or systems of discipline or government, but that he taught the gospel as a means of religious and moral instruction; that where two or three would gather in his name for worship, there would he also be, and so forth.

Section 20 of the Doctrine and Covenants, the great section on church organization and government given in April 1830, advised Joseph Smith and Oliver Cowdery that the Church was to be "regularly organized and established agreeable to the laws of our country." (Verse 1.) The spirit underlying the mode of worship was outlined as follows:

"The elders are to conduct the meetings as they are led by the Holy Ghost, according to the commandments and revelations of God." (Verse 45.)

Probably the most thorough Latter-day Saint student of the origins and development of the early Christian church was Dr. James L. Barker, for many years chairman of the Department of Languages at the University of Utah and a vigorous member of the Sunday School general board under the superintendency of Elder David O. McKay. In his later years he also served as president of the Argentine Mission and then as president of the French Mission.

His life-long interest in the history of the Christian church is expressed in three consecutive volumes entitled "The Divine Church: Down Through Change, Apostasy Therefrom, and Restoration" (Vol. 1, 256 pages, published by the Council of the Twelve, 1951; Vol. 2, 200 pages plus 1 page appendix, ibid., 1951; and Vol. 3, 305 pages plus 2-page map, ibid., 1951). These three volumes constituted the course of study for the Melchizedek Priesthood quorums for the years 1952, 1953, and 1954 respectively. It was Dr. Barker's feeling, expressed in my presence on many occasions, that since 1830 there had been a growing tendency for all Christian denominations toward simplification and convergence respecting organization forms, doctrines, beliefs, and the mode of worship. Were he alive today, I believe his comments on the announcement of Pope Paul VI would run strongly along such a line.

Dr. Barker, with many other scholars and encyclopedists, regularly pointed out that the form of Christian worship after the fourth century, under the influence of "Caesaro-papism" (as Dr. Barker styled it), was molded to the form

Roman Catholic mode
the cultural
Roman government."

and style of the basilicas, or the royal public halls of the Roman empire. As described by one encyclopedist:

"The basilica was generally in the form of a parallelogram, with a semi-circular apse at one end, which was raised, being approached by a semi-circular range of steps. In the center of this apse was the raised seat of the quaestor or other presiding magistrate; on each side, upon the steps were places for the assessors, or those engaged in the business being transacted. In the front of the apse was placed an altar, where sacrifice was performed before undertaking public business of any importance. The area of the building was divided by two rows of columns, the central division or nave being the broadest. . . .

"In such a building as above described, the whole congregation of the faithful (after the persecuted Christians, in the time of Constantine, emerged from their meeting places in upper rooms and catacombs) could meet and take part in the act of worship. The bishop naturally took the place of the quaestor, the priests that of the assessors. The altar on which the pious pagan poured his libations at the commencement of important business served equally well for the celebration of Christian rites. When in the course of time the separation between laity and clergy became complete, the apse was railed off and appropriated to the use of the clergy. . . ."

Pope Paul's announcement does more than move toward simplification and the "halo of light and purity." It also appears to move the Roman Catholic mode of worship away from the cultural influence of fourth century Roman government. As such, the Pope's announcement and the changes effective September 8 may be expected to exert a similar influence throughout western Christendom.

The bishop's throne becomes, states the press, "simply a chair." The baldachin or canopy over the throne is abolished (unless it happens to be a work of sacred artistic value). The bishop will put on his vestments in the sacristy or, if necessary, at his chair or at the altar. The vestments will no longer be placed on the altar.

The practice of priests genuflecting before the bishop is abolished. The lavabo, or washing of hands by the bishop, will be administered by acolytes and not priests. (The washing of hands in religious ceremonies is very ancient and characterized Hebrew worship. Readers of this column who have held the office of priest in the Aaronic Priesthood, and who have served in the administration of the sacrament of the Lord's supper, will recall from their youth an approximation of a "lavabo.")

The prayers of preparation for the mass are abolished. The bishop may omit wearing his miter or carrying a staff in moving from one place to another, and he will not use the miter during the lavabo or while spreading incense.

These changes, joined with the earlier authorization to conduct Roman Catholic services in the local language rather than in Latin, carry more than ordinary interest for the modes and manners of worship in these times.○

End of an Era

All missionaries fail to enjoy one great experience: Their parents inevitably "grow up" while they're away, and they miss witnessing the transition.
—Verge Young, Thornton, Idaho

While tracting in a small Michigan city, my companion and I contacted an old man living in a quite dilapidated house. During our conversation with him, he asked where our church was. My companion replied, "We haven't got a chapel built here yet, but we hope to in the near future. The headquarters of the Church are in Salt Lake City, Utah." The old man looked bewildered, then said, "Well, son, that's a mite too far for me to travel each Sunday!"
—Elder I. B. Crockett,
Great Lakes Mission

Nothing in the world is foolproof as long as there is a fool.

"I'm sure you will like Jack," said the oldest daughter, just home from college. "He's a fine young man." "Has he got any property?" demanded her father. "Oh, you men are so curious," sighed the girl. "Jack asked me the same thing about you."

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Adventure is not outside a man; it is within.
—*David Grayson*

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"Mother's in the hospital," explained the six-year-old boy when a neighbor called, "and me and Daddy and Georgie and Margaret and the twins are here all alone."

The peace for which the world longs is a time of suspended hostilities; but men do not realize that peace is a state of existence that comes to man only upon the terms and conditions set by God, and in no other way.
—*Elder Howard W. Hunter*

Keeping up with the Joneses is bad enough, but passing them on a hill is worse.

Planning ahead: Learning the words of all the hymns before getting so old that you need glasses.
—T. Kirkwood Collins

The greatest thing in family life is to take a hint when a hint is intended—and not to take a hint when a hint isn't intended.

—Robert Frost, American poet

What a good thing Adam had: When he said a good thing, he knew nobody had said it before.

—Mark Twain, American humorist

You can't pick a lock with a pickle, you can't cure the sick with a sickle, pluck figs with a figment, drive pigs with a pigment, nor make your watch tick with a tickle. You can't slacken your gait with a gaiter, you can't get a crate with a crater, catch moles with a molar, bake rolls with a roller. But you can get a wait from a waiter!

—Sunshine Magazine

Life Among the Mormons

As Scoutmaster of the Manavu Ward troop, I was suggesting possible summer camp trips. One Scout, when asked where he would like to go, continually stated he wanted to camp behind the chapel. Thinking he was joking, I passed it by. But when he insisted that this was really where he wanted to camp, I asked him why. "Because," he replied, "I've been taught all my life to stay close to the Church!"
—Rodney McClung, Provo, Utah

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